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**SANKARACHARYA**

TEXT IN DEVANAGARI AND  
ENGLISH TRANSLATION

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SELECT WORKS  
OF  
SRI SANKARACHARYA

SANSKRIT TEXT AND  
ENGLISH TRANSLATION

TRANSLATED BY  
S. VENKATARAMANAN

FOREWORD BY  
K. BALASUBRAMANIA IYER, B.A.,B.L.

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G. A. NATESAN & CO., MADRAS  
PRICE RS. THREE<sup>00</sup>)

PUBLISHERS' NOTE  
TO THE THIRD EDITION

This, the Third Edition, has been revised and enlarged by the addition of some miscellaneous Stotras from the great Acharyas' compositions.

The Publishers desire to take this opportunity to convey their grateful thanks to Mr. K. Balasubramania Iyer for his scholarly Foreword and for the unstinting and valuable help he has been giving them in the preparation of this series of Condensations of "Ancient Classics".

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## PREFACE

THE main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style the philosophy of the Non-Dualistic Vedanta of which he was the well-known founder. With this view the present translation has been rendered free of technical words and phrases, and in some instances, literal and technical accuracy has been purposely sacrificed in order to make the translation readable and comprehensible by itself independently of the text. It is however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara,—mostly elaborate commentaries on the Vedanta aphorisms, the Bhagavad-gita and the Upanishads—a publication of this kind should be specially helpful for a proper

understanding of the broad outline of Sankara's philosophy of non-Dualism. The main feature of that philosophy, as will be apparent from a study of the following pages, may be summed up very briefly as follows: *Samsara* or phenomenal existence, whose main factor is the bondage of births and deaths in succession is unreal and is the result of illusion,—the ignorance by which the only and absolute reality, the Supreme Self is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both bondage and liberation are thus illusory, for, since there is no real bondage at all, how can there be a liberation from it? Yet, liberation or *moksha* is relatively spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the unreal. Sankara emphasises the fact that such knowledge is not a mere theoretical one which can be gathered from books or lectures, but is of the nature of direct realisation or actual experience. The sole source of this knowledge is a clear and accurate understanding of the Vedic text "That thou art," but, however much one may analyse its meaning by means of his own reason or with the aid of commentaries, the direct realisation of the self cannot take

place unless the Vedic text in question reaches the student through the mouth of a spiritual teacher (the *guru*). It is then, and only then that the disciple realises in a flash, as it were, "I am Brahman," the individual soul is seen, at all times and in all conditions, to be identical with the Supreme Self, and the knowledge springs up that all this is indeed the Self and there is naught but the Self. This is the highest goal of spiritual endeavour, the *moksha* or liberation of the Vedanta philosophy. Further detail would be out of place in a short preface of this kind, but the translator feels bound to call attention to one very prominent teaching of Sankara which will be evident from a perusal of the present publication,—namely, that devotion to a personal God (*Saguna Brahman*) is not inconsistent with the true Vedanta philosophy, but, on the other hand, spiritual perfection of liberation is impossible without the grace of God attainable by devotion and the grace of the Master (*guru*) who alone can reveal the true nature of the Self to the ardent aspirant for the Absolute that is beyond all word and thought.

THE TRANSLATOR

## FOREWORD

I have great pleasure in writing a Foreword to this book and I am grateful to my esteemed friend, Mr. G.A. Natesan for having asked me to do so. Mr. Natesan, in the course of a distinguished career as a journalist, publisher and public worker, has been rendering very commendable service to the cause of Indian culture by the publication of selections and abridgments from the ancient Indian classics with good and accurate English translations of them. In fact, he has been a pioneer in this field of useful activity and richly deserves the warm praise of all lovers of our culture. Not the least among them is the present one.

The great Shankaracharya, known even in his own day with the honorific appellation of 'Bhagavatpada' is one of the greatest philosophers and spiritual teachers of mankind that the world has produced. He has made a profound and lasting contribution to the world's philosophic and religious thought. His inspiration and influence have been very great and abiding in his own country and have also been felt in a very marked degree in the West. I remember in the tenth session of the All India Philosophical Congress in 1934, presided over

by Dr. Mackenzie, the eminent philosophers Eastern and Western, assembled there, voted unanimously with great enthusiasm for a portrait of Shankara as one of the great philosophers of the world. Scholars differ greatly as regards the age in which he lived, the dates ranging from the second or third century B. C. to the 8th or 9th century A. D. and it is not possible to come to a definite conclusion upon the evidences at present available. But one thing can, with certainty, be stated from the impressions gathered from the internal evidence in his works and from the traditional accounts of his life and achievements, that he was born during a very distracted and unsettled period in the history of Indian thought and culture. He, most probably, should have lived at a time when the pristine ethical purity and all-pervading influence of Buddhism in India was rapidly on the decline and, as a result, there was great chaos and confusion. Innumerable cults and sects arose and divided the minds of men. Corrupt practices and crude superstitions masqueraded in the name of religion and attracted many followers. Tradition records that there were seventy-two cults and sects during Shankara's period, besmirching the fair name of India's ancient noble religion and culture. It

was Shri Shankaracharya's marvellous hurricane campaign from Kashmere and Nepal in the North to Cape Comorin in the South—a campaign not of the sword, spelling ruin and destruction, but of intellectual conquest, peaceful persuasion, and loving propaganda that led to the victorious establishment of the unity and purity of enlightened Hindu thought and culture and the banishment of many superstitions, and corrupt practices and rites. He based his doctrines upon the fundamental truths experienced by the immortal seers of our race. The Kapalika, the Shakta and others like them fell before the sledge-hammer blows of his irresistible logic and were absorbed into one fold by his overflowing kindness and his universal tolerance. The ancient well known six systems of Hindu theism known as the six samayas re-emerged, purged of all excrescences which crept into them during this dark age. Hence it is, that tradition refers to Shri Shankaracharya as 'the establisher of the shanmathas.' Wherever we may go in India, whether to Bhadrinath and Amarnath on the snow-clad uplands of the Himalayas or to Kanyakumari and Tirichendur in the extreme south of India, we see still to-day enduring evidences of his enlightened reforming zeal and spiritual inspiration.

He devoted a great part of his energy to the composition of beautiful stotras, in praise of the supreme deities of the six samayas for popular use in our daily prayers, and they form a vital part of Shankara's works that we have now got. In these poems, we can enjoy his many-sided personality as the devout adherent of everyone of these samayas from his standpoint of the unified and comprehensive conception of them. Without the slightest tinge of partiality or preference, he has adopted the stotras to the spirit and technique of the various modes of worship of these six samayas. He is at once, an ardent devotee of Shiva in the Sivanandalahari, a pious worshipper of Vishnu in the Vishnu Padadikesanta stotras, a humble servant of Parasakthi in the Soundarya Lahari and a devoted follower of Skanda and Ganapathi in the poems in their praise. His stotras breathe an intense religious fervour and infuse the ecstasy and pathos of Bhakti and, what is rare, are suffused with the spirit of tolerance for the different angles of vision of the earnest seeker for the God-head. We see in them not the intellectual aristocrat or the disputing scholiast or the thundering reformer but the devoted suppliant at the feet of the Lord who, in his infinite wisdom, takes many forms suited to the varied mental equipment

and differing tastes of his devotees. We find him therein denouncing in strong terms the dissipation of the intellect, energy and effort of man in the acquisition of book-learning and in fruitless logic-chopping disputation. He proclaims boldly the unpalatable truth "Nahi Nahi Rakshathi Dukring Karane" and "Vritha Kantakshobham Vahasi Tarka Vachasa". To him, religion is realisation, not learning or dialectic.

With the aid of his wonderful spiritual insight, his gigantic intellect, his intuitive genius, his profound and all-comprehensive learning and his subtle penetrating logic, he constructed the many-mansioned edifice of Vedanta and rested it on everlasting foundations. Though the great Badarayana and Gaudapada preceded him in evolving the Vedantic thought, it was Shri Shankara that established the Vedanta as the prince among the darsanas of Indian philosophy. Through his marvellous Bhashya on the Brahma Sutras and his lucid and masterly exposition of the meaning of the Upanishads and his clear and forcible commentary on the Gita and through his simple and easy enunciation of Vedantic doctrines in his prakaranas, he formulated and popularised the truths of the Vedanta and brought them home to the millions of his countrymen. He

travelled ceaselessly throughout the length and breadth of India in an age when travelling was by no means easy or quick and even walked long distances barefooted and clad in the yellow robes of renunciation and spread his enlightened thought to all the masses. In his all too short life, he worked incessantly for the uplift and spiritual welfare of his countrymen and devoted all his energy to the service of humanity. His loving disciple, Padmapada, bears eloquent testimony in the Panchapadika to the fame and popularity of his great Acharya and to the wholesale dedication of his life for the sake of Lokanugraha, and describes in beautiful verse how people flocked to him from all quarters to hear the mellifluous flow of wisdom from his lips.

Though some of his important doctrines and conclusions are challenged by the other schools of Indian philosophy the main underlying currents of thought which distinguish the Vedanta as the foremost and distinct darsana have been recognised by them all. It is, indeed, profitable at the present day to emphasise this vital aspect of Shri Shankara's work as a philosopher, as we are apt to lose sight of it in the maze of polemical literature that has grown since his day between the three great schools of Vedanta philosophy which has only brought to the fore the

keen differences among them. The doctrine of the self-evident validity of the Sruti Pramana, and the consequential principle of the supreme authority of the Prasthana Trayas (Upanishad, Brahma sutras and Gita), the doctrine of an ever-existent, unchanging Atma, the acceptance of Iswara as the first cause of the Universe as established by the sruti and not merely by anumana or inference and the theory of Ananda or positive happiness in Moksha as contrasted with the negative view of dukha nivitti of the naiyayika, vaisesika, sankhya, patanjala and prabhakara schools of Indian Philosophy and self-luminosity and the sentient blissful nature of Jiva and its characteristic of doer and enjoyer—these and many more are common to all the three schools of Vedanta philosophy. All these owe their clear elucidation to the genius and masterful exposition of this great world-teacher. Even the great doctrine of Maya, always associated with his name, has been misunderstood as importing the theory of illusion and he has been sometimes denounced as a Crypto-Buddhist (Pracchanna Bauddha). But it is well to remember that Shankara strongly refutes the sunya vada of Buddhist philosophy, that nothing exists, neither matter nor mind, as well as the Kshanika Vada, that nothing exists for

more moments than one and the Vignavada or the theory of subjectivism, the denial of the externality of the world to the thinking subject. The practical utility of the Maya doctrine in its bearing upon life consists in its efficacy for developing the spirit of unity by realizing that differences are unreal. In fact, of the three kinds of Bheda, namely Sajatiya, Vijatiya and Svagata Bheda into which all differences in the world can be classified, Shankara would reject all the three as untrue, while Ramanuja would discard the first two and Madhva would refute the first.

Above all, the great services done by Shankara is his method of approach in the discussion and solution of the problems of philosophy. He laid stress on anubhava or integral experience, as the final test of the truth or correctness of any solution and on the acceptance of sruti as the record of the religious experience of the immortal seers of our race. He would not pin his faith on the validity of the conclusions of the finite logical intellect of man. He would often denounce the 'Sugata Samaya' (Buddhist philosophy) for following the method of implicitly accepting the dictates of one's own intellect as the ultimate truth. He believed in flawless reasoning as conducive to the proper interpretation of sruti

and of anubhava and accepted the rigorous standards of logic in the elucidation of spiritual truths. He maintained a scrupulous intellectual honesty and rested his conclusions upon well-known and authentic scriptural authority and on accurate quotations therefrom. In the enunciation of his doctrines and in his refutations of the theories of other darsanas he exhibited a calm, sober, reasonable and just attitude and as Sir Radhakrishnan says 'he destroyed many an old dogma not by violently attacking it but by quietly suggesting something more reasonable which was at the same time more spiritual too.' He rarely criticised without mastering fully their intricacies, details and technique the other systems of philosophy and seldom indulged in vituperative language or in attributing motives to his opponents. In one place in his writings where he exhibited an unusual warmth in criticising the theory of the Tarkika he gently apologises for this lapse by stating that he did not indulge in criticism for its own sake but for the sake of the pursuit and discovery of truth. He was master of a wonderful style and even those who criticised strongly his views admired the power, lucidity, terseness, suggestiveness and beauty of his prose. In his own school of Advaita Vedanta he

held a unique place and unlike the case of the other darsanas, his doctrines and theories have been followed with respect and admiration, but never departed from, by any of the brilliant galaxy of Advaita teachers and writers that have succeeded him till the present day.

In him, we have the unique combination of the saint and the ascetic, the scholar and the poet, the philosopher, religious reformer, and man of action. It is refreshing to read the beautiful account of his intense love and devotion to his mother in striking contrast to his cold asceticism. In spite of the many centuries that have elapsed since his passing away, his great inspiration and tradition have been kept fully alive even to-day through the influence of the great Mutts he established for the spiritual welfare of succeeding generations of his countrymen and by the illustrious succession of disciples who have adorned the headship of these Mutts and shed their spiritual lustre upon their fellowmen.

He taught mankind to love truth, respect reason, practise tolerance and realize the purpose of life. None can deny his rightful place among the immortals of the world.

"Ashrama"  
MYLAPORE.

K. BALASUBRAMANIA IYER.

SELECT WORKS  
OF  
Sri Sankaracharya

॥ हरिस्तुतिः ॥

HYMN TO HARI

स्तोष्ये भक्त्या विष्णुमनादिं जगदादि  
यस्मिन्नेतत्संसृतिचक्रं भ्रमतीत्थम् ।  
यस्मिन्दृष्टे नश्यति तत्संसृतिचक्रं  
तं संसारध्वान्तविनाशं हरिमीडे ॥ १ ॥

I praise, with devotion, the All-pervading (Vishnu), Who Himself without origin, is the origin of the universe, in whom this wheel of *samsara*\* revolves in this wise, and realising Whom, this wheel of *samsara* is destroyed—that Hari, the destroyer of the darkness of *samsara*, I praise. (1)

---

\*Phenomenal existence; the succession of births and deaths.

2 SELECT WORKS OF SANKARA

यस्यैकांशादित्थमशेषं जगदेतत्  
 प्रादुर्भूतं येन पिनङ्कं पुनरित्थम् ।  
 येन व्याप्तं येन विबुद्धं सुखदुःखैः  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २ ॥

Him, from a single aspect of Whom  
 this whole universe has sprung into  
 existence, by Whom again it is held  
 together in this manner, by Whom it is  
 pervaded and by Whom it is illumined  
 through pleasure and pain,—that Hari,  
 the destroyer of the darkness of *samsara*,  
 I praise. (2)

सर्वज्ञो यो यश्च हि सर्वः सकलो यो  
 यश्चानन्दोऽनन्तगुणो यो गुणधामा ।  
 यश्चाव्यक्तो व्यस्तसमस्तः सद्वसद्यः  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३ ॥

Him, Who is all-knowing, Who is  
 indeed all and perfect, who is bliss itself,  
 Who resides in the qualities\* and has  
 therefore endless attributes, Who is  
 Unmanifest that differentiates the

\* Sattva, Rajas and Tamas.

undifferentiated, and Who is both real and the unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (3)

यस्मादन्यनास्त्यपि नैवं परमार्थं  
द्वयादन्यो निर्विपयज्ञानमयत्वात् ।  
ज्ञाणज्ञानज्ञेयविहीनोऽपि सदा ज्ञः  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४ ॥

There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-objective consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the knower,—that Hari, the destroyer of the darkness of *samsara*, I praise. (4)

आचार्येभ्यो लब्धसुसूक्ष्माच्युततत्त्वाः  
वैराग्येणाभ्यासवलाचैव द्रष्टिम्ना ।  
भक्त्यैकाङ्ग्यध्यानपरा यं विदुरीशं  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ५ ॥

Him who is realised as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle

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nature of the Immutable, are engaged in the contemplation of the ultimate Unity with the help of renunciation, constant meditation and firm devotion,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(5)

प्राणानायम्योमिति चितं हृदि रुध्वा  
 नान्यत्सूत्वा तत्पुनरत्रैव विलाप्य ।  
 क्षीणे चित्ते भादृशिररमीति विदुर्यु  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ६ ॥

Him who is realised as "I am the self-resplendent Self" when, by the control of the life-forces, the mind is confined within the heart amidst the repetition of the sound Om and, all other memory being excluded, is merged therein and is finally dissolved,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(6)

यं ब्रह्माख्यं देवमनन्यं परिपूर्णं  
 हृत्यं भक्तैर्लभ्यमजं सूक्ष्मभतवथ्यम् ।  
 ध्यात्वाऽऽत्मस्थं ब्रह्मविदो यं विदुरीशं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ७ ॥

Him Whom the knowers of Brahman  
realise by meditation as the Supreme  
Lord within themselves known as  
Brahman, as the secondless, infinite,  
unborn, subtle, inscrutable Resplendence  
residing in the heart and attainable only  
by devotees,—that Hari, the destroyer of  
the darkness of *samsara*, I praise. (7)

मात्रातीतं स्वात्मविकासात्मविवोधं  
ज्ञेयातीतं ज्ञानमयं हृद्युपलभ्य ।  
भावग्राह्यानन्दमनन्यं च विदुर्ये  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ८ ॥

Him Who is understood as the unsur-  
passable bliss realisable only by the  
spirit by those who perceive within their  
own hearts. That which is beyond the  
senses, being realisable only by the  
expansion of the individual self, and  
beyond the cognisable, being cognition  
itself,—that Hari, the destroyer of the  
darkness of *samsara*, I praise. (8)

यद्यद्वेद्यं वस्तु सतत्त्वं विषयाख्यं  
तत्तद्वैवेति विदित्वा तद् हं च ।

ध्यायन्त्येवं यं सनकाद्या मुनयोऽजं  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ९ ॥

Him Whom, the Unborn sages like Sanaka meditate upon by understanding that every object of perception has an underlying reality and is identical with Brahman and by realising "I am That", that Hari, the destroyer of the darkness of *samsara*, I praise. (9)

यद्यद्वेद्यं तत्तदहं नेति विहाय  
 स्वात्मज्योतिर्ज्ञानमयानन्दमवाप्य ।  
 तस्मिन्नस्मील्यात्मविदो यं विदुरीशं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ १० ॥

Him Whom the knowers of SELF know  
as the Supreme Lord "in whom I am" by  
eliminating as not-I whatever is percep-  
tible, and by realising that bliss which is  
self-resplendent consciousness,—that Hari,  
the destroyer of the darkness of *samsara*,  
I praise. (10)

हित्वा हित्वा दृश्यमशेषं सविकल्पं  
मत्वा शिष्टं भाद्रशिमात्रं गगनाभम् ।

द्यत्त्वा देहं यं प्रविशन्त्यच्युतमकाः  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ११ ॥

Him in Whom the devotees of the Immutable, forsaking their bodies, merge themselves by realising Him as the pure self-resplendent SELF, infinite like space, as That which alone remains when all that is cognisable and differentiated is eliminated step by step,—that Hari, the destroyer of the darkness of *samsara*, I praise. (11)

सर्वत्रास्ते सर्वशरीरी न च सर्वः  
सर्वं वेत्त्येवेह न यं वेत्ति च सर्वः ।  
सर्वत्रान्तर्यामितयेत्यं यमग्रन्थः  
तं संसारध्वान्तविनाशं हरिमीडे ॥ १२ ॥

Him Who is in all, Whose body is this all, and yet Who not this all, Who knows all, but Whom none knows at all, and Who, as stated above, holds all this together, being the inner spirit thereof,—that Hari, the destroyer of the darkness of *samsara*, I praise. (12)

सर्वं हृष्ट्वा स्वात्मनि बुद्ध्या जगदेतत्  
 हृष्ट्वाऽऽत्मानं चेव मर्ज सर्वं जनेषु ।  
 सर्वात्मेकोऽत्मीति विदुर्यं जनहृत्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ १३ ॥

Him Who is realised as "I am the One that is the All" by those who see, by their reason, all this universe as existing within themselves and their own self as the Unborn residing in the heart of all beings,—that Hari, the destroyer of the darkness of *samsara*, I praise. (13)

सर्वत्रिकः पश्यति जिग्रयय सुहृचे  
 अप्या श्रोता बुद्ध्यति चेत्याहुरिमं चम् ।  
 साक्षी चाल्ते कर्तृपु पश्यन्निति चान्ये  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ १४ ॥

Him Who is described by some as the One in all beings that sees and smells and tastes and touches and hears and knows, and by others as the witness that is the seer in all doers,—that Hari, the destroyer of the darkness of *samsara*. I praise. (14)

पश्यन्शृण्वन्नत्र विजानत्रसयन्सं-  
जिद्विभ्रहेहस्मि मं जीवतयेत्थम् ।  
इत्यात्मानं यं विदुरीशं विषयं  
तं संसारध्वान्तविनाशं हरिमीडे ॥ १५ ॥

Him Who is realised as the Supreme Lord the SELF that is the knower of objects, Who sees and hears and knows and tastes and smells and holds this body together as the individual self therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (15)

जाग्रहृष्टवा स्थूलपदार्थानिथ मायां  
दृष्टवा स्वप्नेऽथापि सुपुस्तौ सुखनिद्राम् ।  
इत्यात्मानं वीक्ष्य मुदाऽऽस्ते च तुरीये  
तं संसारध्वान्तविनाशं हरिमीडे ॥ १६ ॥

He Who sees objects of gross matter in the waking state, illusion in dream, and blissful repose in deep sleep and Himself in the fourth state and is happy,—that Hari, the destroyer of the darkness of *samsara*, I praise. (16)

पश्यञ्छुद्धोऽप्यक्षर एको गुणभेदान्  
नानाकारान्त्फाटिकवद्धाति विचित्रः ।

भिन्नश्चन्नश्चायमजः कर्मफलैर्यः-

तं संसारध्वान्तविनाशं हरिमीडे ॥ १७ ॥

Him Who though pure, imperishable, one and unborn, nevertheless imposes upon Himself\* different qualities and different shapes and, like crystal, shines variegated, differentiated and hidden by the fruits of action—that Hari, the destroyer of the darkness of *samsara*, I praise. (17)

ब्रह्माविष्णु रुद्रहुताशौ रविचन्द्रौ

इन्द्रो वायुर्यज्ञ इतीत्यं परिकल्प्य ।

एकं सन्तं यं वहुधाऽऽहुर्मतिभेदात्

तं संसारध्वान्तविनाशं हरिमीडे ॥ १८ ॥

Him Who is the one Reality, but Who owing to the diversity of intellects, is conventionally spoken of in various ways as Brahma, Vishnu, Rudra, Fire, the Sun, the Moon, Indra, Vayu (the God of Wind), and sacrifice,—that Hari, the destroyer of the darkness of *samsara*, I praise. (18)

\* Lit : Sees.

† Reflecting external colours.

सत्यं ज्ञानं शुद्धमनन्तं व्यतिरिक्तं  
 शान्तं गूढं निष्कलमानन्दमनन्यम् ।  
 इत्याहादौ यं वरुणोऽसौ भृगवेऽजं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ १९ ॥

Him, the Unborn, Whom, at the beginning of the Taittiriya-Upanishad, Varuna explained to Bhrigu\* as being uncontradictable, conscious, pure, imperishable, transcendental unperturbed, unperceivable, without parts, blissful, and without a second,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(19)

कोशानेतान्पञ्च रसादीनतिहाय  
 ब्रह्मात्मीति स्वात्मनि निश्चिल्य दृशिस्थम् ।  
 पित्रा शिष्टो वेद भृगुर्य यजुरन्ते  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २० ॥

Him whom, as stated at the end of the Taittiriya-Upanishad, Bhrigu, taught by his father, realised as the witness in everything after having determined within himself “I am the Brahman beyond

\* Son of Varuna.

these five sheaths of taste, etc.",\*—that Hari, the destroyer of the darkness of *samsara*, I praise. (20)

येनाविष्टो यस्य च शक्त्या यद्धीनः  
 क्षेत्रज्ञोऽयं कारणिता जन्तुपु कर्तुः ।  
 कर्ता भोक्ता ऽत्माऽत्र हि यच्छत्त्यधिरूढः  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २१ ॥

Him by Whose inspiration, by Whose power,† and on whom depending, the knower of the field‡ directs the active principle in all creatures, and by Whose power is impelled the self that is the doer and enjoyer in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise. (21)

सृष्टवा सर्वं स्वात्मतयैवेत्थमतकर्य  
 व्याप्याथान्तः कृत्स्नमिदं सृष्टमशेषम् ।  
 सञ्च त्यज्ञाभूतपरमात्मा स य एकः  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २२ ॥

\* The five *kosas*, namely, annamaya, pranamaya, manomaya, vijnanamaya and anandamaya.

† Maya-sakti, the power of illusion.

‡ Kshetrajna, the individual conscious self.

|| Chit-sakti, the power of intelligence.

Him, the one supreme SELF, Who created all this indescribable universe and Who fully permeates every part of that creation, being identical therewith, and thus becomes all that is manifest and unmanifest,—that Hari, the destroyer of the darkness of *samsara*, I praise. (22).

वेदान्तैश्चाध्यात्मिकशास्त्रैश्च पुराणैः  
 शास्त्रैश्चान्यैः सात्त्वततन्त्रैश्च पुराणैः ।  
 हृष्ट्वाऽथान्तश्चेतसि वुध्वा विविशुर्य  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २३ ॥

Him Whom, by the help of the Vedantas, the sciences treating of the self, the Puranas, the cults of Vishnu-worship and other sciences, may have realised as the Supreme Lord within their own selves and, knowing thus, have merged themselves into him,—that Hari, the destroyer of the darkness of *samsara*, I praise. (23)

श्रद्धाभक्तिध्यानशमार्द्यतमानैः  
 ज्ञातुं शक्यो देव इहैवाशु य ईशः ।

दुर्विद्धेयो जन्मशतैवापि विना तैः

तं संसारध्वान्तविनाशं हरिमीडे ॥ २४ ॥

Him, the resplendent Lord, Who is speedily realisable even in this world by those who strive to seek him by means of faith, devotion, meditation, self-control and other expedients, but Who is hard to realise even through hundreds of lives for those who are devoid of those expedients,—that Hari, the destroyer of the darkness of *samsara*, I praise. (24)

यस्यातकर्यं स्वात्मविभूतेः परमार्थं

सर्वं खल्वित्यत्र निरुक्तं श्रुतिविद्धिः ।

तज्ञादित्वादचिधितरङ्गाभमभिन्नं

तं संसारध्वान्तविनाशं हरिमीडे ॥ २५ ॥

Him, the indescribable glory of Whose manifestation has been defined by the Vedic seers in the passage “All this indeed is Brahman,” that is, all this being born of Him, being in Him and dissolving in Him, is identical with Him, like the waves of the ocean,—that Hari, the destroyer of the darkness of *samsara*, I praise. (25)

दृष्ट्वा गीताख्यरत्त्वं विधिनाऽजं  
 भक्त्या गुव्या लभ्य हृदिस्थं हशिमात्रम् ।  
 ध्यात्वा तस्मिन्नस्यहमित्यत्र विदुर्य  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २६ ॥

Him who is realised by intense devotion as the unborn and indestructible principle, the pure intelligence residing as Witness in the heart, and by meditating "I am in Him," as taught in the Gita and in the manner laid down therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (26)

क्षेत्रज्ञत्वं प्राप्य विभुः पञ्चमुखैर्यो  
 भुङ्केऽजसं भोग्यपदार्थान्प्रकृतिस्थः ।  
 क्षेत्रे क्षेत्रेऽप्स्वन्दुवदेको बहुधाऽस्ते  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ २७ ॥

Him, the Infinite, Who, assuming the condition of the individual self and dwelling in nature, incessantly enjoys the objects of enjoyment through the five gateways of the senses, and Who, though one, appears as different in different

bodies like the moon reflected in the waters,—that Hari, the destroyer of the darkness of *samsara*, I praise. (27)

युक्त्याऽलोङ्घ्य व्यासवचांस्यत्र हि लभ्यः

क्षेत्रक्षेत्रज्ञान्तरविद्धिः पुरुपाख्यः ।

योऽहं सोऽसौ सोऽस्म्यहमेवेति विदुर्य

तं संसारध्वान्तविनाशं हरिमीडे ॥ २८ ॥

Him Who is named Purusha and Who is realised, even in this world, as "He who is I is that Supreme Lord and I am verily He" by those who intelligently investigate the teachings of Vyasa\* and understand the distinction between the field and the knower of the field,†—that Hari, the destroyer of the darkness of *samsara*, I praise. (28)

एकीकृत्यानेकशरीरस्यमिमं ज्ञ

यं विज्ञायेहैव स एवाशु भवन्ति ।

यस्मिन्लीना नेह पुनर्जन्म लभन्ते

तं संसारध्वान्तविनाशं हरिमीडे ॥ २९ ॥

\* The Brahma Sutras of Vyasa.

† Kshetra, the field or the body, and Kshetrajna, the knower of the field or the individual self.

Him, the conscious principle residing  
in innumerable bodies, Whose oneness  
realising, men speedily become Himself  
in this very life, and, in Whom merged,  
they come no more to birth in this world,  
—that Hari, the destroyer of the dark-  
ness of *samsara*, I praise, (29)

द्वन्द्वैकत्वं यज्ञ मधुब्राह्मणवाक्यैः  
कृत्वा शक्रोपासनमासाद्य विभूत्या ।  
योऽसौ सोऽयं सोऽस्म्यहमेवेति विदुर्यु  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३० ॥

Him Who is realised as “He that is  
the Supreme Lord is I and I am verily  
He” by those who understand the unity  
in duality taught by the passages of the  
Madhu-Brahmana\* and attain a supre-  
macy that exacts veneration even at the  
hands of Indra,—that Hari, the destroyer  
of the darkness of *samsara*, I praise. (30)

योऽयं देहे चेष्टयिताऽन्तःकरणस्थः  
सूर्ये चासौ तापयिता सोऽस्म्यहमेव ।

\* Brih. Up., II. 5.



कोऽयं देहे देव इतीत्यं सुविचार्य  
ज्ञाता श्रोता मन्त्रयिता चैष हि देवः ।  
इत्यालोच्य ज्ञांश इहास्मीति विदुर्यं  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३३ ॥

Him who is realised as “I am that conscious principle in this body” by those who intelligently enquire “Who is this Shining One in the body?” and determine that this Shining one is indeed the knower, the hearer and the thinker,—that Hari, the destroyer of the darkness of *samsara*, I praise. (33)

को ह्येवान्यादात्मनि न स्यादयमेष  
ह्येवानन्दः प्राणिति चापानिति चेति ।  
इत्यस्तित्वं वक्त्युपपत्त्या श्रुतिरेषा  
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३४ ॥

Who indeed can live, if He does not reside in the body? He alone, therefore, is the Supreme Bliss and He is the incoming and outgoing life. By such reasoning does the Scripture\* declare that He is,—that Hari, the destroyer of the darkness of *samsara*, I praise. (34)

\* The Taittiriya-Upanishad.

प्राणो वाऽहं वाक्‌श्रवणदीनि मनो वा  
 बुद्धिर्वाऽहं व्यस्त उताथापि समस्तः ।  
 इत्यालोच्य ज्ञानिरिहास्मीति विदुर्य  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३५ ॥

"Am I the vital energy\*? Or Speech?  
 Or the senses of hearing etc? Or the  
 mind †? Or the intellect? ‡ Am I a parti-  
 cular entity or the collective whole?"  
 Him Who, by thus meditating, is rea-  
 liséd as "I am the conscious principle in  
 this body,"—that Hari, the destroyer of  
 the darkness of *samsara*, I praise. (35)

नाहं प्राणो नैव शरीरं न मनोऽहं  
 नाहं बुद्धिर्नाहमहङ्कारधियौ च ।  
 योऽत्र ज्ञांशस्तोऽस्म्यहमेवेति विदुर्य  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३६ ॥

Him Who is realiséd as "I am not the  
 vital energy\*, nor the body, nor the  
 mind†, nor the intellect‡, nor the ego§,  
 nor the understanding||, but am verily  
 He that the conscious principle in this

\* *Prana.* † *Manas.* ‡ *Buddhi.* § *Ahankara.* || *Dhi.*

body,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (36)

सत्त्वामात्रं केवलविज्ञानमजं सत्  
 सूक्ष्मं नित्यं तत्त्वमसीत्यात्मसुताय ।  
 सान्नामन्ते प्राह पिता यं विभुमाद्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३७ ॥

Him Whom, in the Upanishad of the Samaveda\*, the father † explains to his son ‡ as pure existence, pure consciousness, the unborn, the real, the transcendental, the eternal, the infinite, the first cause, and by declaring "That thou art", —that Hari, the destroyer of the darkness of *samsara*, I praise. (37)

मूर्तमूर्ते पूर्वमपोह्याथ समाधौ  
 दृश्यं सर्वं नेति च नेतीति विहाय ।  
 चैतन्यांशे स्वात्मनि सन्तं च विदुर्य  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ३८ ॥

Him Who is realised as the ultimate reality by those who, through perfect

\*Chhandogya-Upanishad. †Uddalaka. ‡Svetaketu.

absorption of thought", attain to the knowledge of the conscious principle within themselves by first excluding all conditioned and unconditioned existence and then eliminating all that is perceptible as "Not this", "Not this",—that Hari, the destroyer of the darkness of *samsara*, I praise.

(38)

ओतं प्रोतं यत्र च सर्वं गगनान्तं  
 योऽस्थूलानण्वादिपु सिद्धोऽक्षरसंद्वः ।  
 आताऽतो यो नेत्युपलभ्यो न च वेदः  
 तं संसारव्वान्तविनाशं हरिमीडे ॥ ३९ ॥

Him Who is the warp and woof of the web of this universe including the undifferentiated ether, Who, is established under the designation of the Unstructible in such passages as "It is not gross, It, is not atomic etc.", Who can only be understood as "There is no knower but He," but Who is not the object of cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise.

(39)

तावत्सर्वं सत्यमिवाभाति यदेतत् ।  
 यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।  
 दृष्टे यस्मिन्सर्वमसत्यं भवतीदं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ४० ॥

Him, the Knower, without realising  
 Whom within one's self as "I am He,"  
 all this appears as real, but, who being  
 realised, all this becomes unreal,—that  
 Hari the destroyer of the darkness of  
*samsara*, I praise. (40)

रागामुकं लोहयुतं हेम यथाऽग्नौ  
 योगाष्टङ्गैरुज्ज्वलितज्ञानमयाग्नौ ।  
 दरध्वाऽस्त्मानं ज्ञं परिशिष्टं च विदुर्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ४१ ॥

Him Who is realised as the consciousness that ultimately remains when the self that is not free from impurity is burnt in the fire of knowledge kindled by eightfold Yoga\*, like gold alloyed with iron in the furnace,—that Hari, the destroyer of the darkness of *samsara*, I praise. (41)

\* Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

यं विज्ञानज्योतिषमाद्यं सुविभान्तं  
 हृदयकेन्द्रगन्योकसमीक्ष्यं तटिदाभम् ।  
 भक्त्याऽऽराध्येहैव विशन्त्यात्मनि सन्तं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ४२ ॥

Him Who is the resplendent light of consciousness, the first cause, the praiseworthy, Who shines like lightning within the heart amidst the spheres of the sun, moon and fire,\* in Whom the sages, worshipping Him with devotion as the ultimate reality within their own selves, merge themselves even in this life,—that Hari, the destroyer of the darkness of *samsara*, I praise. (42)

पायाङ्ककं स्वात्मनि सन्तं पुरुषं यो  
 भक्त्या स्तौतीत्याङ्गिरसं विष्णुरिमं माम् ।  
 इत्यात्मानं स्वात्मनि संहृत्य सदैकः  
 तं संसारध्वान्तविनाशं हरिमीडे ॥ ४३ ॥

May He, the all-pervading (Vishnu), protect this devotee who is an individual self-existing in Himself, considering

\*This is a technicality of the higher *Yoga*.

†Purusha.

"This devotee praises Me Who am the essence of all organs with constant devotion and single-mindedness and withdrawing himself within his own self"—that Hari, the destroyer of the darkness of *samsara*, I praise. (43)

इत्थं स्तोत्रं भक्तजनेऽङ्गं भवभीति-  
 ध्वान्तार्कार्यं भगवत्पादीयमिदं यः ।  
 विष्णोलोकं पठति शृणोति ब्रजति ज्ञो  
 ज्ञानं ज्ञेयं स्वात्मनि चाप्नोति मनुष्यः ॥ ४४ ॥

He who recites or hears this hymn of the venerable teacher, valuable to devotees and resembling the sun in dispelling the darkness of the fear of *samsara*, attains the state of the All-pervading (Vishnu) and, becoming a seer, realises both knowledge and the object of knowledge\* within himself. (44)

॥ इति हरिस्तुतिः समाप्ता ॥

Thus ends the hymn to Hari.

\* The Supreme Being.

# ॥ दशश्लोकी ॥

## THE TEN-VERSED HYMN

—

न भूमिर्तं तोयं न तेजो न वायुः  
 न खं नेन्द्रियं वा न तेषां समूहः ।  
 अनैकान्तिकत्वात्सुषुप्त्येकसिद्धः  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

I am neither earth, nor water, nor fire,  
 nor air, nor ether, nor sensory organ, nor  
 the conglomeration of all these; for, all  
 these are transient. I am He that alone  
 remains in deep sleep, the secondless,  
 uncontradictable\* attributeless Bliss  
 (Siva). (I)

न वर्णा न वर्णश्रिमाचारधर्माः  
 न मे धारणाद्यानयोगादयोऽपि ।  
 अनात्माश्रयाहस्मभाद्यासहानात्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

I am neither castes, nor the rules of  
 caste, society and custom, nor for me are

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\* Lit. the ultimate remnant.

concentration, meditation, *Yoga* and other practices; for, all this illusion of "I" and "mine" is rooted in the not-self and is therefore dispellable by the knowledge of the self. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva.) (2)

न माता पिता वा न देवा न लोकाः  
 न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।  
 सुषुप्तौ निरस्तातिशून्यात्मकत्वात्.  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

I am neither mother, nor father, nor the gods, nor the worlds, nor the *Vedas*, nor sacrifices, nor any holy place; for, in deep sleep I am [identical with Brahman which however is] not absolute non-existence. I am therefore the secondless, uncontradictable attributeless Bliss (Siva). (3)

न साङ्कृतं न शैवं न तत्पाद्वरात्रं  
 न जैनं न मीमांसकादेर्मतं वा ।  
 विशिष्टानुभूत्या विशुद्धात्मकत्वात्.  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

Neither the Sankhya doctrine, nor the Saiva, nor the Pancharatra, nor the Jaina,

nor the Mimamsaka, nor any other, holds good. For, by special realisation it is revealed that my nature is absolutely pure. I am therefore the secondless, uncontradictable, nor attributeless Bliss (Siva). (4)

न चोर्ध्वं न चाधो न चान्तर्न वाह्यं  
 न मध्यं न तिर्यङ् न पूर्वा परा दिक् ।  
 वियव्यापकत्वादखण्डकरूपः  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ॥

I am neither above, nor below, nor inside, nor outside, nor middle, nor across, nor before, nor behind ; for I am indivisible and one by nature and am all-pervading like space. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva.) (5)

न शुच्छं न कृष्णं न रक्तं न पीतं  
 न कुञ्जं न पीनं न हङ्गं न दीर्घम् ।  
 अरूपं तथा ज्योतिराकारकत्वात्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless ; for I am of the

nature of self-resplendent consciousness.  
I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (6)

न शास्ता न शाखं न शिष्यो न शिक्षा  
न च त्वं न चाहं न चायं प्रपञ्चः ।  
स्वरूपाववोधो विकल्पासहिष्णुः  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

There is neither teacher, nor science, nor pupil, nor teaching, nor you (the hearer), nor I (the speaker), nor this empirical universe; for I am the consciousness of the reality, which does not admit of differentiation. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). ; (7)

न जाग्रन्न मे स्वप्नको वा सुपुस्तिः  
न विश्वो न वा तैजसः प्राज्ञको वा ।  
अविद्यात्मकत्वात्त्रयाणां तुरीयः  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

For me there is neither waking nor dream nor deep sleep, nor am I the self conditioned by any of these three states (*visva*, *taijasa* or *prajna*); for, all these

are of the nature of nescience, but I am the fourth beyond these three. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (8)

अपि व्यापकत्वाद्वि तत्त्वप्रयोगात्  
 स्वतस्सिद्धभावादनन्याश्रयत्वात् ।  
 जगत्तुच्छमेतत्समर्तं तदन्यत्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

All this universe, being other than the SELF, is unreal; for the SELF alone is all-inclusive, constitutes the ultimate goal and is self-established and self-dependent. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva),

(9)

न चैकं तदन्यद्वितीयं कुतःस्यात्  
 न वा केवलत्वं न चाकेवलत्वम् ।  
 न शून्यं न चाशून्यमद्वैतकत्वात्  
 कथं सर्ववैदान्तसिद्धं ब्रवीमि ॥ १० ॥

It cannot even be said that It is One. How then can there be a second, other than That? There is neither absolute-ness nor non-absoluteness, neither non-

entity nor entity; for It is absolutely non-duel in Its nature. How then can I describe That which is established by all the Vedantas?

॥ इति दशश्लोकी समाप्ता ॥

. Thus ends the ten-versed hymn.

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# ॥ दक्षिणामूर्तिस्तोत्रम् ॥

## HYMN TO DAKSHINAMURTI

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विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया वहिरिवोऽद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रवेधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

Who, by virtue of the illusion residing  
in the self, sees, as in a dream, the  
universe as existing outside Himself  
although (more truly) it exists within  
Himself like the reflection of a city in a  
mirror, but Who, at the time of the  
awakening, sees naught but His own  
secondless self,—to that Teacher incar-  
nate, the Lord facing the south; be this  
bow.

(1)

बीजस्यान्तरिवाङ्करो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।  
मायावीव विजूम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

Who like a magician or like a yogi,  
manifests, by His own will, this universe

which at the beginning was undifferentiated like the sprout latent in the seed but which subsequently became differentiated under the various conditions of space and time induced by illusion,—to that Teacher incarnate, the Lord facing the south, be this bow. (2)

•

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
 साक्षात्त्वमसीति वेदवचसा यो वोधयत्याश्रितान् ।  
 यत्साक्षात्करणाद्वैत्र पुनरावृत्तिर्भवान्भोनिधौ  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Whose light alone that is the reality shines in things that resemble non-entities\*; Who directly awakens His devotees by means of the Vedic sentence “That thou art”; and Who being realised, there is no more coming back in this ocean of *Samsara*,—to that Teacher incarnate, the Lord facing the south, be this bow. (3)

\* Because they have no reality of their own. The self is the only reality and all else is illusory.

नानाच्छिद्धघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।  
जानाभीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

Whose consciousness flows out through the eye and other senses like the light of a big lamp placed inside a jar with many holes, and (thus) this whole universe shines solely because He shines, namely, by the consciousness "I know,"—to that Teacher incarnate, the Lord facing the south, be this bow. (4)

देहं प्राणमपीन्द्रियाण्यपि चलां द्रुद्धिं च शून्यं विदुः

खीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।  
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

Deluded persons who talk much, but who are as ignorant as women and children, the blind and the stupid, understand, as the "I," the body, or the breath, or the senses, or the ever-newly-springing knowledge,\* or non-entity. To Him

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\* The reference is to a certain school of Buddhists,

who dispels this great ignorance induced by the expansive power of illusion,—to that Teacher incarnate, the Lord facing the south, be this bow. (5)

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
 सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
 प्रागस्वाप्समिति प्रवोधसमये यः प्रत्यभिज्ञायते  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

Who is the inner self which, under the veil of illusion, like the sun or the moon eclipsed, merely exists † in deep sleep owing to the withdrawal of the senses, but, which one when He wakes, is recognised by Him as "I have slept,"—to that Teacher incarnate, the Lord facing the south, be this bow. (6)

वाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
 व्यावृत्तास्वनुवर्तमानमहमित्यन्तस्फुरन्तं तदा ।  
 स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
 तस्मै श्रीगुरुमूर्तये नम इदं दक्षिणामूर्तये ॥ ७ ॥

\* Maya. † Since knowledge is latent in sleep.

Who reveals to His devotees, by means of the blessed symbol,\* His own self which, for ever, shines within as the "I", unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep, etc.,—to that Teacher incarnate, the Lord facing the south, be this bow. (7)

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

Who is the supreme self that, dreaming or waking, under the sway of illusion, sees the universe under various distinctions such as that of cause and effect, owner and owned, pupil and teacher, father and son,—to that Teacher incarnate, the Lord facing the south, be this bow. (8)

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\* The *jnana-mudra*, in which the thumb and the fore-finger are formed into a ring.

भूरम्भांस्यनलोऽनिलोऽस्वरमहर्नाथो हिमांशुः पुमान्  
 इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्येष्टकम् ।  
 नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९ ॥

Whose eight-fold form alone, namely, earth, water, fire, air, ether, sun, moon and soul, manifests itself as this sentient and non-sentient universe; than Whom supreme and infinite naught else is perceived by the seekers of reality,—to that Teacher incarnate, the Lord facing the south, be this bow. (9)

सर्वात्मत्वमिति सुटीकृतमिदं यस्माद्मुष्मन्त्वे  
 तेनास्य श्रवणात्तदर्थमननाद्यानात्त्वं सङ्कीर्तनात् ।  
 सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः  
 सिध्येत्तपुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥१०॥

Since, in this hymn, the identity of the self with the universe has been made clear, by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others, one will acquire the supreme faculty of identity with the

universe, together with the overlordship of nature and the eight-fold divine faculty. \*

(10)

॥ इति दक्षिणामूर्तिस्तोत्रं संस्पृण्य ॥

Thus ends the hymn to Dakshinamurti.

\* अणिमा, महिमा, गरिमा, लघिमा, प्राप्तिः, प्राकाश्यं, द्वृशित्वं, वशित्वम्.

॥ अपरोक्षानुभूतिः ॥

DIRECT REALISATION

— — — — —

श्रीहरि परमानन्दनुपदेष्टारभीष्वरम् ।

व्यापके सर्वलोकानां कारणं तं नमान्वद्धम् ॥ १ ॥

I bow to that Sri Hari (Vishnu), the infinite bliss, the Teacher, the Supreme Lord, all-pervading, the prime-cause of all the worlds. (1)

अपरोक्षानुभूतिवै प्रोच्यते मोक्षसिद्धये ।

सद्ग्निरेव प्रवक्त्रेन चीक्षणीया मुहुर्मुहुः ॥ २ ॥

Direct realisation is herein expounded as a means to liberation. It should be studied, again and again, with great effort, only by the wise. (2)

स्ववर्णात्रमधर्मेण तपसा हरितोपणात् ।

साधनं प्रभवेत्पुंसां चैराग्यादिचतुष्टयम् ॥ ३ ॥

By following the duties of one's own caste and order, by asceticism and by the propitiation of Hari, men will gain the four-fold requisite of freedom from desires, etc. (3)

त्रह्लादिस्थावरान्तेषु वैराग्यं विपयेष्वनु ।  
यथैव काकविष्टाया वैराग्यं तद्वि निर्मलम् ॥ ४ ॥

Spotless freedom from desires means such a dissatisfaction in respect of all objects from Brahman down to the inanimate as is felt in respect of the excrement of a crow. (4)

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।  
एवं यो निश्चयः सम्यग्विवेको चतुर्नः स चै ॥ ५ ॥

Discrimination of the real means the determination that the nature of the self is eternal while all that is perceptible is otherwise. (5)

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।  
नियहो बाह्यवृत्तीनां दृम इत्यभिधीयते ॥ ६ ॥

The constant eradication of mental impressions is called control of mind. The restraint of external activities is called control of body. (6)

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।  
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

Extreme abstention is the turning away from the objects of enjoyment. The endurance of all kinds of pain is called resignation, which is beneficial. (7)

निगमाचार्यवाक्येषु भक्तिः अद्वैति विश्रुता ।

चित्तैकाग्रयं तु सहस्र्ये समाधानमिति स्मृतम् ॥८॥

Devoted belief in the saying of the Vedas, and of the teacher is called faith. The concentration of the mind on the reality that is the ultimate goal is called balance. (8)

संसारवन्धनिर्मुक्तिः कथं मे स्वात्मदा विभो ।

इति चा सुदृढा द्विर्वक्तव्या सा मुमुक्षुता ॥ ९ ॥

Desire for liberation is the name given to the intense thought "How and when, O Lord, shall liberation from the bonds of *Samsara* come to me?" (9)

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।

कर्तव्या ज्ञानसिद्धयर्थमात्मनः त्रुभिमिच्छता ॥ १० ॥

Whosoever desires his own welfare should, after acquiring the above mentioned qualifications, commence the

enquiry with a view to the attainment of knowledge. (10)

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।  
स्था पदार्थभानं हि प्रकाशेन विना कच्चित् ॥ ११ ॥

Knowledge cannot spring up by any other means than enquiry, just as the preception of things is impossible without light. (11)

कोऽहं कथमिदं जातं को वा कर्तीऽस्य विद्यते ।  
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

“Who am I? How was this (universe) born? Who is its Maker? What is its material cause?” This is the kind of enquiry referred to above. (12)

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।  
एतद्विलक्षणः कञ्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

“I am not the body which is a mere conglomeration of the elements, nor am I the group of the senses, but am something different from all these.” This is the kind of enquiry referred to above. (13)

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।

सङ्कल्पो विविधः कर्ता विचारः सोऽयमीद्वशः ॥ १४ ॥

"All this (universe) has its origin in ignorance and is dissolved by knowledge, Desire, in its various aspects, is the mainspring of all action." This is the kind of enquiry referred to above. (14)

एतयोर्युपादानमेकं सूक्ष्मं सदव्ययम् ।

यथैव मृदूघटादीनां विचारः सोऽयमीद्वशः ॥ १५ ॥

"The prime cause of both these (viz., ignorance and desire) is the one, subtle and immutable Reality, even as the clay is the prime cause of the earthen vessel etc." This is the kind of enquiry referred to above. (15)

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।

तदहं नात्र सन्देहो विचारः सोऽयमीद्वशः ॥ १६ ॥

"I too am the one, subtle, and immutable Reality, the knower, the witness. I am That, without doubt." This is the kind of enquiry referred to above. (16)

आत्मा विनिष्कलो हेको देहो वहुभिरावृतः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

The self is without parts and without a second; but the body is comprised of many parts. And yet they identify the two. Can any ignorance be worse than this? (17)

आत्मा नियामकञ्चान्तदेहो वाहो नियाम्यकः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

The self is the ruler and subjective; the body is the ruled and objective. And yet they identify the two. Can any ignorance be worse than this? (18)

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

The self is of the nature of knowledge and pure; the body consists of flesh and is impure. And yet they identify the two. Can any ignorance be worse than this? (19)

आत्मा प्रकाशकः स्वच्छो देहस्तामस स उच्यते ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

The self is that which illuminates and is absolutely pure; the body is inert.\* And yet they identify the two. Can any ignorance be worse than this? (20)

आत्मा नित्यो हि सद्गुपो देहोऽनित्यो ह्यसन्मयः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

The self is eternal and real by nature; the body is transient and unreal. And yet they identify the two. Can any ignorance be worse than this? (21)

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।  
नाग्न्यादिदीप्तिवदीप्तिर्भवत्यान्ध्यं यतो निशि ॥२२॥

The resplendence of the self consists in its making all things cognisable. Its shining is not like that of fire etc., for there is darkness at night (in spite of their presence in one place), (22)

देहोऽहमित्ययं मूढः कृत्वा तिष्ठत्यहो जनः ।  
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

\* That which is illuminated.

He who thinks "I am the body" remains, alas in ignorance, as also he who thinks "this body is mine," as if he were always looking at an earthen vessel belonging to him. (23)

ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।

नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

"I am indeed Brahman, without difference, without change, and of the nature of reality, knowledge and bliss. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (24)

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।

नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

"I am without change, without form, without blemish and without decay. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (25)

निराभयो निराभासो निर्विकल्पोऽहमाततः ।

नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

"I am without disease, without appearances, without alternatives, and

all-prevading. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (26)

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।  
नाहं देहो ह्यसदूपो ज्ञानमित्युच्यते वुधैः ॥ २७ ॥

"I am without attribute, without action, eternal, eternally free, and imperishable. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (27)

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।  
नाहं देहो ह्यसदूपो ज्ञानमित्युच्यते वुधैः ॥ २८ ॥

"I am stainless, without motion, without end, pure, and devoid of old age and death. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (28)

स्वदेहे शोभनं सन्तं पुरुषाख्यं च सम्मतम् ।  
किं मूर्खं शून्यमात्मानं देहातीतं करोषि भो ॥ २९ ॥

Why, fool, dost thou imagine to be an absolute void the self which is different from the body but which resides even in



अहं विकारद्धीनस्तु देहो नित्यं विकारवान् ।

इति प्रतीयते साक्षात्कथं स्यादेहकः पुमान् ॥ ३३ ॥

It is a matter of direct experience that the "I" is devoid of change, whereas the body is undergoing incessant change. How then can the body be the self ? (33)

यस्मात्परमिति श्रुत्या तया पुरुषलक्षणम् ।

विनिर्णीतं विमूढेन कथं स्यादेहकः पुमान् ॥ ३४ ॥

The wise have ascertained the exact nature of the self from the Vedic passage " Than whom there is naught higher, etc."\* How then can the body be the self ? (34)

सर्वं पुरुषं एवेति सूक्ते पुरुषसंज्ञिते ।

अप्युच्यते यतः श्रुत्यां कथं स्यादेहकः पुमान् ॥ ३५ ॥

It is further declared by the Veda in the *Purusha-sukta* that all this universe is verily the self. How then can the body be the self ? (35)

असङ्गः पुरुषः प्रोक्तो वृहदारण्यकेऽपि च ।

अनन्तमलसंश्लिष्टः कथं स्यादेहकः पुमान् ॥ ३६ ॥

\* " Than whom there is naught else that is higher naught that is smaller or bigger. It stands in space unmoving, like a tree. By that, which is the self all this universe is filled."



एवं देहदृश्यादन्य आत्मा पुरुष ईश्वरः ।  
सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

The self is thus distinct from both the gross and the subtle bodies. It is the informing Spirit, the Supreme Lord, the soul of all, identical with all, beyond all , the "I", the immutable. (40)

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता ।  
चथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥ ४१ ॥

(Says the opponent.) By the above-distinction between the self and the body, it only follows that the manifested world is real, as declared by the science of logic. † Your aim therefore fails. (41)

इत्यात्मदेहमेदेन देहात्मत्वं निवारितम् ।  
इदानीं देहमेदस्य व्यसत्त्वं सुट्टमुच्यते ॥ ४२ ॥

(This is the answer.) By the above distinction between the self and the body, the identification of the body with the self has alone been refuted. The unreality of the body as a separate entity will now be clearly explained. (42)

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† Tarka-sastra.



The distinction of the pervader and the pervaded is unreal by reason of the declaration "The self is all." If the highest truth is thus understood, how can there be room for difference? (46)

श्रुत्या निवारितं नृतं नानात्वं स्वमुखेन हि ।  
कथं भासो भवेदन्यः स्थिते चाद्यकारणे ॥ ४७ ॥

Indeed, multiplicity is directly contradicted by the Veda. How can there be any manifestation different from the one (secondless) cause? (47)

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।  
इह पद्यति नानात्वं मायया वस्त्रितो नरः ॥ ४८ ॥

The Veda has also pointed out the evil consequence, namely, that the man who, duped by illusion, perceives multiplicity in this world, passes on from death to death. † (48)

त्रह्णणः सर्वभूतानि जायन्ते परमात्मनः ।  
तस्मादेतानि त्रह्णैव भवन्तीत्यवधारयेत् ॥ ४९ ॥

॥ नेह नानाऽस्ति किञ्चन i.e. there is naught of multiplicity in this word.

† i.e. Is born again and again : does not become free.

All creatures are born of Brahman, the Supreme Self. One should therefore understand that all these are Brahman itself. (49)

सद्विद्या भवतामानि सृष्टाणि विभिर्भानि च ।  
कर्माणांपि भवतामानि विभिर्भानि सृष्टिर्भगी ॥ ५० ॥

The Veila has declared that Brahman alone assumes all names, all forms and all activities. (50)

गुणंजायनान्तम् गुणंलेपं च जापयन् ।  
शक्ताणां जायनान्तम् शक्तये प्रत्या भवेत् ॥ ५१ ॥

Whatever is made of gold retains for ever the nature of gold. So, too, all that is born of Brahman is of the nature of Brahman. (51)

स्मृत्यन्तर्बन्धं युद्धा जीवात्मपरमात्मनोः ।  
यत्क्षेत्रिष्ठति यूडात्मा भयं तत्त्वाभिभाषितम् ॥ ५२ ॥

The Veda has declared that the ignorant man who rests content with making the slightest distinction between the individual soul and the Supreme Self is exposed to danger. (52)

यत्राक्षानाद्वेदैतमितरस्तत्र पद्यति ।

आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥ ५३ ॥

Where there is duality by virtue of ignorance one sees all things as distinct from the self. When everything is seen as the self, then there is not even an atom other than the self. (53)

यस्मिन्सर्वाणि भूतानि द्वात्मत्वेन विजानतः ।

न चें तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥ ५४ ॥

For him who has realised that all beings are the self, there is neither delusion nor misery, since there is no second, (54)

अयमात्मा हि ब्रह्मेव सर्वात्मकतया स्थितः ।

इति निर्धारितं श्रुत्या वृहदारण्यसंस्थया ॥ ५५ ॥

It has been established in a passage of the Brihadaranyaka that this self is Brahman itself which is everything. (55)

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।

असद्रूपो यथा स्वप्न उत्तरक्षणवाधतः ॥ ५६ ॥

This world, although it is the object of experience and of phenomenal treat-

ment, is yet unreal like a dream, because it is followed by contradiction.\* (56)

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः ।  
द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥ ५७ ॥

A dream, becomes unreal in the waking state; nor does the waking state exist in dream. Both dream and waking are absent in sleep, and sleep too is absent in dream and in waking. (57)

त्रयमेव भवेन्मिथ्या गुणत्रयविनिर्मितम् ।  
अस्य द्रष्टा गुणातीतो नित्यो हेकश्चिदात्मकः ॥

Thus all the three states are unreal, being produced by the three qualities.<sup>t</sup> The Eternal is the witness of these three states, beyond the three qualities, the One that is pure consciousness. (58)

यद्वन्मृदि घटभ्रान्ति शुक्तौ वा रजतस्थितिम् ।  
तद्वद्ब्रह्मणि जीवत्वं वीद्यमाणे न पश्यति ॥ ५९ ॥

Just as one sees not the separate existence of the pot when he knows that it is

\* When Brahman is realised.

<sup>t</sup> *Sattva, rajas and tamas.*

clay, or the illusive existence of silver when he knows that it is mother-of-pearl, so too does one see not the condition of the individual soul when he knows Brahman. (59)

यथा मृदि घटीनाम कनके कुण्डलाभिधा ।  
शुक्रौ हि रजतख्यातिर्जीवशब्दस्तथा परे ॥ ६० ॥

Just as a pot is only a name of clay, an ear-ring of gold, or the (illusory) silver of mother-of-pearl, so too is the individual soul a name of the supreme. (60)

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।  
पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥ ६१ ॥

Like the blueness in the sky, like the mirage in the desert and like the illusive appearance of a person in a post, so is the universe in Brahman. (61)

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।  
यथाऽऽकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगत्स्थितिः ॥

Like a ghost in vacant space, like a city of the celestials\* and like two moons

\*An accidental formation of the clouds resembling a city.

in the sky, so is the existence of the world in Brahman. (62)

यथा तरङ्गकल्पोर्जलमेव सुरत्वलम् ।  
पात्रस्तपेण ताम्रं हि ब्रह्माण्डौघैस्तथाऽऽस्तमता ॥

Just as it is water alone that appears as waves and tides, and copper alone as vessels, so does the self alone appear as many universes. (63)

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।  
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥ ६४ ॥

As the clay alone appears under the name of pot, as the threads appear under the name of cloth, so does Brahman appear under the name of the world. It (Brahman) should therefore, be realised by the elimination of name. (64)

सर्वोपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।  
अज्ञानान्न विजानन्ति सृदेव हि वटादिकम् ॥ ६५ ॥

All phenomenal life is possible for men only by virtue of Brahman, just as the pot

is possible only by virtue of clay. But men do not understand it thus, owing to ignorance. (65)

कार्यकारणता नित्यमात्ते घटमृदोर्यथा ।

तथैव श्रुतियुक्तिभ्यां प्रपञ्चत्रहणोरिह ॥ ६६ ॥

Just as the relation of effect and cause always subsists between the pot and clay, so does the same relation subsist between the world and Brahman. This is known both from the Vedas and by reasoning.

(66)

गृह्यमाणे घटे यद्वन्मृत्तिकाऽयाति वै वलात् ।

बीद्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥६७॥

Just as, when the pot is being seen, it is the clay that is seen *ipso facto*, so too when the world is being seen, it is only the self-resplendent Brahman this is seen.

(67)

सदैवात्मा विद्युद्धोऽस्ति ह्यविद्यो भाति वै सदा ।

यथैव द्विविधा रजुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥

The self always shines as unconditioned for the wise and always as condi-

tioned for the ignorant, just as the rope appears in two ways.\* (68)

यथैव मृणमयः कुम्भस्तद्वदेहोऽपि चिन्मयः ।  
आत्मानात्मविभागोऽयं मुधैव क्रियते बुधैः ॥ ६९ ॥

Just as the pot consists of clay, so does even the body consist of the self. This distinction between the self and the not-self is therefore unnecessary for the wise. (69)

सर्पत्वेन यथा रज्जू रजतत्वेन शुक्किका ।  
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७० ॥

As a rope is perceived as a serpent, or the mother-of-pearl as silver, so too is the self understood as the body by the utterly ignorant. (70)

घटत्वेन यथा पृथ्वी पटत्वेनैव तन्तवः ।  
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७१ ॥

As clay is perceived as a pot, as threads are perceived as a cloth, so too

\*As a rope to the clear vision or as a serpent to the mistaken vision.

is the self understood as the body by the utterly ignorant. (71)

कनकं शुण्डलत्वेन तद्दृश्येन चै जलम् ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७२॥

As gold is perceived as an ear-ring or water as a wave, so too is the self understood as the body by the utterly ignorant. (72)

चोरत्वेन यथा म्याणुर्जलत्वेन भरीचिका ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७३॥

As a post is perceived as a thief or the mirage as water, so too is the self understood as the body by the utterly ignorant. (73)

गृहत्वेनेव काषाणि गङ्गात्वेनेव लोहता ।

विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७४॥

As pieces of wood are perceived as a house or as a steel is perceived as a sword, so too is the self understood as the body by the utterly ignorant. (74)

गता शुद्धिपर्यासो जलाद्वयति फलनित् ।  
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७५ ॥

Just as trees are seen by one as topsy-turvy by reflection in water, so does one perceive the self as the body by virtue of ignorance. (75)

पोतीन गच्छनः पुमः भवेऽभावीत चालय् ॥  
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७६ ॥

For the person who is going in a boat, everything appears to be in motion, so does one perceive the self as the body by virtue of ignorance. (76)

पीतत्वं हि यथा शुभ्रे दोषाद्वयति फलचित् ।  
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७७ ॥

Just as some one with a faulty vision sees a white thing as yellow, so does one perceive the self as the body by virtue of ignorance. (77)

चक्षुभ्यां भ्रमशीलाभ्यां सर्वं भाति भ्रमात्मकम् ।  
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७८ ॥

Just as, when the eyes are dizzy, everything appears as wandering, so does one perceive the self as the body by virtue of ignorance. (78)

अलातं भ्रमणेन्व वर्तुलं भाति नृयवत् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७९ ॥

Just as a firebrand, by being revolved, appears to be circular like the sun, so does one perceive the self as the body by virtue of ignorance. (79)

महत्वे सर्ववस्तूनामणुत्वं द्यतिदूरतः ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८० ॥

All things, however big in size, appear very small at a great distance. So does one perceive the self as the body by virtue of ignorance. (80)

सूक्ष्मत्वे सर्वभावानां स्थूलत्वं चोपनेत्रतः ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८१ ॥

All things, however small in size, appear big under a magnifying glass. So

does one perceive the self as the body by virtue of ignorance. (81)

कानभूनी दद्वर्त्य वा जलभूनी हि सानता ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८२ ॥

A glassy surface appears as water, and a watery surface as glass. So does one perceive the self as the body by virtue of ignorance. (82)

गद्धमी गणित्वं हि मणी वा चिला पुनान् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८३ ॥

Just as one mistakes charcoal for a gem or a gem for charcoal, so does one perceive the self as the body by virtue of ignorance. (83)

अध्रेषु चलु भावत्यु सोमो धावति भावति वै ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८४ ॥

When the clouds are moving, the moon appears to move. So does one perceive the self as the body by virtue of ignorance. (84)

यथैव दिग्बिपर्यासो मोदाद्ववति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८५ ॥

Just as the directions seem to be changed for one who is in a swoon, so does one perceive the self as the body by virtue of ignorance. (85)

यथा शशी जले भाति चक्रलत्वेन कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्वज्ञानयोगतः ॥ ८६ ॥

Just as the moon appears to some one as moving in the waters, so does one perceive the self as the body by virtue of ignorance. (86)

एवमात्मन्यविद्यातो देहाध्यासो हि जायते ।

स एवात्मपरिज्ञानाहीयते च परात्मनि ॥ ८७ ॥

Thus is the self mistaken for the body owing to ignorance. But when the self is realised, this mistake disappears in Brahman. (87)

सर्वमात्मतया ज्ञातं जगत्स्थावरजड्मम् ।

अभावात्सर्वभावानां देहानां चात्मता कुतः ॥ ८८ ॥

The whole world, sentient and non-sentient, is realised to be only the self.



actions to be experienced, owing to the unreality of the body, etc., in the same way as there can be no dream after waking. (91)

कर्म जन्मान्तरीयं यत्प्रारब्धमिति कीर्तिंतम् ।  
तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कहिंचित् ॥९२॥

Action done in past lives is called *prarabdha*. But that has no existence at all at any time, since past life is itself unreal. (92)

स्वप्नदेहो यथा अध्यस्तत्येवायं हि देहकः ।  
अध्यस्तस्य कृतो जन्म जन्माभावे हि तत्कुलः ॥

Just as the dream body is a mere illusion, so is this (physical) body also. How can an illusory thing have life, and how, if there is no life, can there be that (past action)? (93)

उपादानं प्रपञ्चस्य मृद्घाण्डस्येव कथ्यते ।  
अज्ञानं चैव वेदान्तस्त्रिमिन्नष्टे क विश्वता ॥ ९४ ॥

As clay is the efficient cause of the pot, so is ignorance declared by the Vedanta to be the efficient cause of the universe.

When that ignorance itself is destroyed,  
where then is this universe? (94)

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ।  
तद्वत्सत्यमविज्ञाय जगत्पश्यति मूढधीः ॥ १५ ॥

Just as, by delusion, one ignores the rope and perceives the serpent, so does he of deluded intellect perceive the universe without realising the truth. (95)

रज्जुरूपे परिज्ञाते सर्पखण्डं न तिष्ठति ।  
अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां गतः ॥ १६ ॥

When the form of the rope is understood, the appearance of a serpent disappears. So too when the ultimate reality is realised, the universe vanishes. (96)

देहस्यापि प्रपञ्चत्वात्प्रारब्धावस्थितिः कुतः ।  
अज्ञानिजनवोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ १७ ॥

And as the body too is part of the universe, how can any past action subsist? But the Vedas speak of past action in order to help the understanding of the ignorant. (97)

क्षीयन्ते चास्य केर्माणि तस्मिन्दृष्टे परावरे ।  
वहुत्वं तन्निपेधार्थं श्रुत्या गीतं च यत्सुटम् ॥९८॥

In the passage "his actions are destroyed when the supreme is realised", the Veda expressly speaks of actions in the plural, in order to signify the destruction of *prarabdha* (98)

उच्यते इद्वैर्वलाङ्गिततदाऽनर्थद्वयागमः ।  
वेदान्तमतदानं च यतो ज्ञानमिति श्रुतिः ॥ ९९ ॥

There is a twofold fault † in the obstinate insistence on *prarabdha* by the ignorant. There is also the forsaking of the Vedanta doctrine, since the Veda declares the possibility of knowledge. (99)

\*There are three kinds of actions:—(1) *prarabdha* so much of past actions as has given rise to the present birth, (2) *sanchita*, the balance of past actions that will give rise to future births and (3) *kriyamana*, acts being done in the present life. If by knowledge, (2) and (3) were alone to be destroyed and not (1) also, the dual number would have been used and not the plural.

† The impossibility of liberation and the futility of knowledge.

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।  
तैश्च सर्वेसदा कार्यं निदिध्यासनमेव तु ॥ १०० ॥

For the gaining of the liberation aforesaid, I shall now explain fifteen steps, by the help of all of which one should at all times practice meditation. (100)

नित्याभ्यासाद्वते प्राप्तिं भवेत्सच्चिदात्मनः ।  
तस्माद्ब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥

Without constant practice the self that is pure existence and knowledge cannot be realised. Therefore one who desires knowledge and seeks liberation should meditate on Brahman for a long time. (101)

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।  
आसनं मूलबन्धश्च देहसाम्यं च द्रुक्स्थितिः ॥१०२॥

The control of the senses (*yama*), the control of the intellect (*niyama*), the avoidance of unreality (*tyaga*), spiritual silence (*mauna*), place (*desa*), time (*kala*), posture (*asana*), the subdual of the root-cause (*mulabandha*), the equipoise of the body (*deha-samya*), firmness of vision (*drik-sthiti*). (102)

प्राणसंयमनं वैव प्रत्याहारश्च धारणा ।

आत्मध्यानं समाधिश्च प्रोक्तान्यज्ञानि वै क्रमात् ॥

The control of life-forces (*pranayama*), the withdrawal of consciousness (*pratyahara*), the holding of consciousness (*dharana*), self-contemplation (*dhyana*), and absorption (*samadhi*).—these in order, are said to be the steps. (103)

सर्वं ब्रह्मेति विज्ञानादिन्द्रियप्रामसंयमः ।

यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहः ॥१०४॥

The control of all the senses by means of the knowledge “ all is Brahman ” is called *yama* and should be practised again and again. (104)

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः ।

नियमो हि परानन्दो नियमात्क्रियते वुधैः ॥१०५॥

The incessant flow of thought towards all that relates to the self and the submergence of all that relates to the not-self is called *niyama*. It imparts supreme bliss and is assiduously practised by the wise. (105)

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात् ।

त्यागो हि महतां पूज्यः सद्यो मोक्षमयो यतः ॥

*Tyaga* is the elimination of the phenomenon of the universe by realising the self that is Brahman. *Tyaga* is venerated even by the great, because it is of the nature of instant liberation. (106)

यस्माद्वाचो निवर्तन्ते अप्राप्य मनसा सह ।

यन्मौनं योगिभिर्गम्य तद्वेत्सर्वदा व्रुधः ॥ १०७ ॥

The wise man should always see himself as that *mauna* \* from which word and thought, not reaching it, turn away, but which is attainable by *yogis*. (107)

वाचो यस्मान्निवर्तन्ते तद्वक्तुं केन शक्यते ।

प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः ॥

Who can speak of that from which all words turn away? If the universe is to be spoken of, even that is devoid of words. † (108)

\* Used here in the sense of *Brahman*.

† Since it is neither real nor non-existent, hence *anirvachaniya*.

इति वा तद्वेन्मौनं सतां सहजसंज्ञितम् ।  
गिरा मौनं तु वालानां प्रयुक्तं ब्रह्मवादिभिः ॥१०९॥

The above may also be termed *mauna* and is known as *sahaja* among the enlightened. The *mauna* relating to speech \* has been ordained by the teachers of Brahman for the ignorant.

(109)

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते ।  
येनेदं सततं व्याप्तं स देशो विजनः स्मृतः ॥११०॥

That in which no individual existence is possible at the beginning or end or in the middle, that by which this universe is at all times pervaded,—that is known as the solitary place (*desa*). (110)

कल्पात्सर्वभूतानां ब्रह्मादीनां निमेषतः ।  
कालशब्देन निर्दिष्टो ह्यखण्डानन्द अद्वयः ॥१११॥

The secondless (*Brahman*) that is infinite bliss is known as *kala*, because by it are manifested, in the twinkling of an eye, all creatures from the creator downwards. (111)

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\* Literal silence.

सुखेनैव भवेद्यस्मिन्नजस्तं ब्रह्मचिन्तनम् ।  
आसनं तद्विजानीयान्नेतरत्सुखनाशनम् ॥ ११२ ॥

That [conditional] in which Brahman is incessantly contemplated with unmixed bliss is known as *asana*, and not others\* which destroy bliss. (112)

सिद्धं यत्सर्वभूतादि विश्वाधिष्ठानमन्वयम् ।  
यस्मिन् सिद्धाः समाधिष्ठास्तद्वे सिद्धासनं विदुः ॥

The *siddha-asana*\* is the Immutable which is the beginning of all beings and the reality behind the universe, that in which the perfected ever repose. (113)

यन्मूलं सर्वभूतानां यन्मूलं चित्तवन्धनम् ।  
मूलवन्धः सदा सेव्यो योग्योऽसौ राजयोगिनाम् ॥

That which is the root of all existence and which has the control of the mind for its root is the *mula-bandha* † which should be adopted at all times, being fit for the greatest of *yogis*. (114)

\* Postures and other conditions.

† The name of a particular posture in *yoga*.

अज्ञानां समतां विद्यात्समे ब्रह्मणि लीनताम् ।  
नो चेन्नैव समानत्वसृजुत्वं शुष्कवृक्षवत् ॥ ११५ ॥

Absorption in the all-prevading Brahman is known as the equipoise of the limbs. Without such (absorption) there is no equipoise. Mere stiffness of body is like that of a withered tree. (115)

दृष्टिं ज्ञानमर्यो कृत्वा पश्येद्ब्रह्ममयं जगत् ।  
सा दृष्टिः परसोदारा न नासाग्रावलोकिनी ॥ ११६ ॥

Converting one's vision into one of knowledge, one should realise the whole world to be Brahman itself. This is the most advantageous vision (*drishti*) and not that which is directed to the tip of the nose. (116)

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।  
दृष्टिस्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥ ११७ ॥

Or, the vision should be solely directed to that wherein ceases the distinction of seer, sight and object. It need not be directed to the tip of the nose. (117)

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।  
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥११८॥

*Pranayama* is the control of all life-forces by realising naught but Brahman in all things such as the mind etc. (118)

निपेघनं प्रपञ्चस्य रेचकात्यः समीरणः ।  
ब्रह्मैवात्मीति या वृत्तिः पूरको चायुरीरितः ॥११९॥

The negation of the universe is the outgoing breath. The thought "I am Brahman itself" is called the incoming breath. (119)

ततस्तद्वृत्तिनैश्चल्यं फुर्मुकः प्राणसंयमः ।  
अयं चापि प्रदुद्धानामद्यानां व्राणपीडनम् ॥१२०॥

The permanence of that thought thereafter is the restrained breath. This is the *pranayama* for the wise, while the pressing of the nose is only for the unknowing. (120)

विपर्येष्वात्मतां दृष्ट्वा मनस्त्रिणि मज्जनम् ।  
प्रत्याहारः स विद्योऽभ्यसनीयो गुगुक्षुभिः ॥१२१॥

The merging of consciousness in Brahman by realising the self in all objects is known as *pratyahara* and should be practised by all seekers after liberation. (121)

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।

मनसो धारणं चैव धारणा सा परा मता ॥१२२॥

*Dharana*, in its highest sense, is the holding of consciousness by realising Brahman wheresoever the consciousness reaches. (122)

ब्रह्मैवास्मीति सद्गुर्त्या निरालम्बतया स्थितिः ।

ध्यानशब्देन विख्याता परमानन्ददायिनी ॥१२३॥

The condition, wherein there is only the uncontradictable thought "I am Brahman itself" and there is no external hold, is denoted by the term *dhyana* and is productive of the highest bliss. (123)

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।

वृत्तिविस्तरणं सम्यक् समाधिज्ञानसंज्ञकः ॥१२४॥

*Samadhi*, whose other name is knowledge, is the forgetfulness of all mental activity by first making thought changeless and then identifying the consciousness with Brahman. (124)

इमं चाकृत्रिमानन्दं तावत्साधु समभ्यसेत् ।

वश्यो यावत्क्षणात्पुंसः प्रयुक्तः सम्भवेत्वयम् ॥

One should earnestly practise this unconventional bliss until it will obediently



and many other obstacles should be got over, step by step, by the seeker after Brahman. (128)

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।  
पूर्णवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमध्यसेत् ॥१२९॥

By the thought of an object, the consciousness becomes objective; by the thought of blankness, the consciousness becomes blank; and by the thought of fullness (Brahman) it becomes full (Brahman). One should therefore practise fulness. (129)

ये हि वृत्तिं जहत्येनां ब्रह्मात्म्यां पावर्नीं पराम् ।  
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥१३०॥

Those that give up this highest and purest Brahmic consciousness live in vain and, though human, are like unto beasts. (130)

ये हि वृत्तिं विज्ञानन्ति ये ज्ञात्वा वर्धयन्त्यपि ।  
ते वै सत्पुरुषा धन्या वन्द्यात्ते भुवनत्रये ॥१३१॥

They that have realised this consciousness and, having realised it, develop it more and more, are the best of men, fortunate, and venerable in all the three worlds, (131)

येषां वृत्तिसमा वृद्धा परिपक्वा च सा पुनः ।  
ते वै सद्ब्रह्मतां प्राप्ता नेतरे शब्दवादिनः ॥ १३२ ॥

They, in whom this consciousness grows and also fructifies, attain identity with the eternal Brahman, and not those others who merely fight about words. (132)

कुशला ब्रह्मवार्तायां वृत्तिहीनास्तुरागिणः ।  
ते ह्यज्ञानितमा नूनं पुनरायान्ति यान्ति च ॥१३३॥

These that are clever in their talk of Brahman, but are devoid of this consciousness and are swayed by strong passions, are, indeed, the most ignorant among men, and they again and again pass through births and deaths. (133)

निमेषार्थं न तिष्ठन्ति वृत्तिं ब्रह्मयीं विना ।  
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः सुकाद्यः ॥

The former (on the other hand) do not remain for even half a second without the Brahmic consciousness, in the same way as Brahman\* and others, Sanaka and others Suka and others. (134)

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\*The four-faced Creator.

कार्ये कारणताऽऽयाता कारणे न हि कार्यता ।  
कारणत्वं ततो गच्छेत्कार्याभावे विचारतः ॥१३५॥

The nature of the cause passes into the effect, but not the nature of the effect into the cause. One should, therefore, by diligent investigation, attain the nature of the cause by eliminating the effect. (135)

अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।  
द्रष्टव्यं मृद्धटेनैव दृष्टान्तेन पुनः पुनः ॥ १३६ ॥

Then will shine the absolutely real (self) that is beyond the scope of words. This should be understood again and again by the illustration of the earthen vessel.\* (136)

अनेनैव प्रकारेण वृत्तिर्विज्ञात्मिका भवेत् ।  
उद्देति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥ १३७ ॥

In this manner do the understanding (*vritti*) of Brahman and, thereafter, the Brahmic consciousness (*vrittijnana*) spring up in the pure-minded. (137)

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\*The earthen vessel and the clay are illustrations of effect and cause respectively. One can only see the clay in the vessel, by eliminating the name and form of the vessel.

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।  
अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥ १३८ ॥

One should first see the cause as distinct from the effect, and should then, at all times, realise the cause as inherent in the effect itself. (138)

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।  
कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ १३९ ॥

One should see the cause in the effect, and should then eliminate the effect. The cause, as such, will vanish (of its own accord). What then remains, that the sage becomes. (139)

भावितं तीव्रवेगेन वस्तु यज्ञिश्चयात्मना ।  
पुमांस्तद्धि भवेच्छीघ्रं झेयं भ्रमरकीटवत् ॥ १४० ॥

For, one soon becomes that which he contemplates with extreme assiduity and absolute certainty. This should be understood by the illustration of the wasp and the worm.\* (140)

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\*It is the popular belief that the worm in the wasp's nest develops into a wasp by its constant expectation of the wasp's return.

अद्वैतं भावरूपं च सर्वमेतच्चिदात्मकम् ।  
सावधानतया नित्यं स्वात्मानं भावयेद्वधः ॥ १४१ ॥

The wise man, at all times, should attentively meditate upon his own self which, though unseen, is yet the only reality, and, though manifest as the external universe, is yet of the nature of subjective consciousness. (141)

द्वैतं ह्यद्वैतां नीत्वा ब्रह्माकरेण चिन्तयेत् । :  
विद्वान्नित्यसुखे तिष्ठेद्विया चिद्रसपूर्णया ॥ १४२ ॥

Having turned the visible into the invisible, one should realise everything to be Brahman itself. The wise man should then dwell in eternal bliss with his mind full of the essence of pure consciousness. (142)

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।  
किञ्चित्पक्षकषायाणां हठयोगेन संयुतः ॥ १४३ ॥

This is known as the *raja-yoga*, consisting of the steps mentioned above. With this should be combined the *hatha-yoga*, for those whose passions have only been partially eradicated. (143)

परिपक्वं मनो येषां केवलोऽयं न सिद्धिदः ।  
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥ १४४ ॥

To those, however, whose minds are fully ripe, the above *yoga* is by itself productive of perfection. It is easily and speedily attainable by all who have faith in the teacher and in the Lord. (144)

॥ इत्यपरोक्षानुभूतिः समाप्ता ॥

Thus ends DIRECT REALISATION.



## ॥ शतश्लोकी ॥

### THE CENTURY OF VERSES

स्त्रान्वो नैव ज्ञानिगुणनजठरे लहूरोऽनन्दातुः  
 स्पष्टं ध्रुवं च एव न न वति यद्द्वयो न्यग्निमङ्गलमनारम् ।  
 न अर्द्धत्वं तथाऽपि क्षितिग्रन्थावुगे लहूरः र्घ्यावशिष्ये  
 र्घ्यावं नान्यं विभजे भवति निरुपमन्तेन वाऽर्लीपि-  
 [कोऽपि ॥ १ ॥

There is no known comparison in all the three worlds for the venerable teacher that bestows knowledge. If the philosopher's stone be assumed as such, it only turns iron into gold, but alas ! cannot convert it into philosopher's stone. The venerable teacher, on the other hand, creates equality with himself in the disciple that takes refuge in his feet. He is therefore peerless, nay, even transcendental.

(1)

यद्वच्छ्रीखण्डवृक्षप्रकृतपरिमलेनाभितोऽन्येऽपि वृक्षाः  
 दश्मृतस्तीर्णव्यभाजोऽप्यतनुत्सुभृतां तापमुन्मूलयन्ति ।  
 आचार्याङ्गव्यवोधा अपि विधिवद्वातः सन्त्रिधौ संरिय-  
 [तानां  
 द्रेधा तापं च पापं मकरुणहृदयाः स्वोक्षिभिः क्षाल-  
 [यन्ति ॥ २ ॥

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are also full of fragrance at all times and afford shelter from heat to diverse beings, so do they that have derived wisdom from the teacher, with hearts full of mercy, emancipate, by their teachings, all those who are fortunate enough to stand, in their presence, from the three kinds of misery \* and the three kinds of sin. † (2)

आत्मानात्मप्रतीतिः प्रथमसभिहिता सत्यमिध्यात्वयो-  
[गात्]

द्वेषा ब्रह्मप्रतीतिर्जिगमनिगदिता स्वानुभूत्योपपत्त्या ।  
आद्या देहानुबन्धाङ्गवति तदपरा सा च सर्वात्मकत्वात्  
आदौ ब्रह्मस्मीत्यनुभव उदिते खलिवदं ब्रह्म पश्चात्॥

At the outset is enunciated the perception of the self and of the not-self by means, respectively, of true knowledge and illusion. Thus does scripture speak of the knowledge of Brahman as two-

\* *Adhyatmika* or bodily ailments, *adhibhautika* or danger from other beings such as wild animals, and *adhidaiavika* or danger from forces of nature such as earthquakes, floods, etc.

† Sins of body, speech and mind.

fold, namely, by means of experience relating to oneself (*savannbhuti*) and by conclusive certainty (*upasatti*). The former arises in correlation to bodily limitation, while the latter arises out of universality; at first springs up the experience "I am Brahman", and then "All this is Brahman." (3)

आत्मा चिद्गित्तुत्तमाऽनुभवपरिचितः सर्वदेहादि-  
[यन्ता  
सत्येवं मृद्युद्धिर्भजति ननु जनोऽनित्यदेहात्मबुद्धिम्।  
वायोऽस्थित्तायुमज्जापलस्थिरवसाचर्ममेदोयुगन्तः  
विषमूत्रदण्डमपूर्णं स्वपरवपुरहो संविदित्वाऽपि भूयः॥

The nature of the self is consciousness, knowledge and bliss. It can be known by direct realisation. It is the inspiring soul in all bodies, (senses), etc. And yet, the utterly ignorant person mistakes the transient body for the soul, although he knows again and again that the body, whether his own or another's is externally composed of bones, tendon, marrow, flesh, blood, nerves, skin and fat, and internally full of ordure, urine and phlegm. (4)

देहस्त्रिपुत्रमित्रानुचरहयवृपास्तोपहेतुर्ममेत्थं  
 सर्वे स्वायुर्नयन्ति प्रथितमलमभी मांसमीमांसयेह ।  
 एते जीवन्ति येन व्यवहृतिपटबो येन सौभाग्यभाजः  
 तं प्राणाधीशमन्तर्गतममृतममुं नैव मीमांसयन्ति ॥५॥

All these beings spend the whole of their valuable life-time on earth as followers of the philosophy of the flesh, imagining: "The body, wife, sons, friends, servants, horses, cattle,—these are the sources of my happiness." They fail to understand that inner, immortal Lord of Life, by whom they live, by whom they are rendered fit for the duties of life and by whom they are endowed with prosperity. (5)

कश्चित्कीटः कथश्चित्पदुमतिरभितः कण्टकानां कुटीरं  
 कुर्वस्तेनैव साकं व्यवहृतिविधये चेष्टते यावदायुः ।  
 तद्वज्जीवोऽपि नानाचरितसमुद्दितैः कर्मभिः स्थूलदेहं  
 निर्मायात्रैव तिष्ठनुदिनममुना साकमभ्येति भूमौ॥६॥

Just as a sagacious insect (*e.g.*, the silk-worm) builds, by its own efforts, a cocoon around itself and, jointly therewith, moves about throughout its life in the

discharge of its activities, so does the individual soul, by means of the fruits of various actions, build up a physical body and, remaining therein, move about along with it, day by day, on earth. (6)

न्युरुर्जन्मावेषं नदहरसमुक्ते भीषण-पश्च मुखान  
मत्वा व्याघ्रोऽग्निं च नदपश्चमुखान्वापतं कि मु  
. । नद्यान्

मत्वा स्वेषपश्चाति रुद्धर्णनि पूर्वं कि नदो भर्तुरिद्दां  
कद्मचारीन् अल्ला पृथग्नुभवतो देहतो चः न नाश्वी॥

Does a person, who assumes the mask of a tiger for his livelihood and frightens the young ones, injure any man, beast or other living being, under the impression that he is a tiger? Or, does the actor, playing a woman's part, pant for a husband, imagining himself to be a woman? So is the self conditioned by the body, but, being different from the body and from experience, is only the witness. (7)

स्वं वालं रोद्गात् चिरतरनमयं शान्तिगानेतुग्रे  
द्वाक्षं व्यार्जूर्मात्रं सुरुद्लमध्या योजयन्विषाऽस्मि ।  
कद्मशेतोऽनिमृद्धं वहुजननभवान्मीष्यनंकारयोगान्  
योधोपार्थं रनेकं रवश्चनुपनिष्ठोधयामास सम्यक् ॥८॥

Just as a mother, in order to pacify her child that has been weeping for a very long time, places before it a grape, a date, a mango, or a good plantain fruit, so, well has the *upanishad*, by various teaching expedients, enlightened the utterly ignorant mind that wanders restlessly in consequence of the faculty of delusion acquired in numerous lives. (8)

यत्प्रीत्या श्रीतिमात्रं तनुयुवतितनूजार्थमुख्यं स तस्मात्  
 प्रेयानात्माऽथ शोकारपदमितरदतः प्रेय एतत्कथं स्यात्।  
 भार्याद्यं जीवितार्थं वितरति च वपुः स्वात्मनः श्रेय  
 [इच्छन्]  
 तस्मादात्मानमेव प्रियमधिकमुपासीत विद्वान्  
 [चान्यत्] ॥ ९ ॥

That self, by reason of which being dear, all things like the body, wife, children and wealth, are dear, must itself be dearer than those things. Those things, on the other hand, are sources of misery. How, then, can they be dearer (than the self)? For the sake of saving one's own life, one gives up even his wife and others, and, for the good of one's own self, one gives up even one's own body. The wise should therefore cherish the

self as the most beloved and not anything else. (9)

यस्मान्नायत्प्रियं न्यादित् हि विषयतन्मायद्विग्निप्रवर्त्य  
यादहःस्तं च यन्माद्वर्तते न्यलु ततमायदेवाप्रियत्वम्।  
निर्वास्यमन्वर्यदालः उन्मुक्त्वर्णपि कश्चाऽर्ज्यप्रियोऽर्जप्रियः  
[न्याद्]

प्रेयानप्याप्नयो या नतनमपि नतः प्रेयआत्मान्यवलु॥

As long as one derives pleasure from an object, so long is it beloved; and as long as it gives rise to pain, so long is it disliked. Neither pleasantness nor unpleasantness resides at all times in the same object. Sometimes what is unpleasant might become pleasant, and what is very pleasant might become unpleasant. The reality known as the self is, therefore, the most beloved at all times. (10)

अद्यः प्रेयन्न लोकं द्विविधमभिदितं कान्यमात्यन्तिकं च  
कान्यं दुर्लभक्षीजं धृणलयविरसं तष्णिकीर्पन्ति मन्दाः।  
प्रद्येवात्यन्तिकं च निरतिशयमुखस्यासपदं संध्रयन्ते  
तत्त्वमात्तदं काठोपनिषदभिदितं पढिथायां च  
[वह्न्याम्] ॥ ११ ॥

What is preferable in the world and what is pleasant are each said to be of

two kinds, namely, that which is actuated by desire and that which is absolute. That which is actuated by desire is the sole source of sorrow and becomes insipid in an instant; it is sought after by the ignorant. Brahman alone is the absolute, being the repository of unsurpassed bliss; therein do they that know the truth take refuge. This is declared in the six divisions (*valli*) of the Kathopanishad. (11)

आत्मान्भोवेत्तद्दोऽस्म्यहमिति गमने भावयन्नायनाः  
संविलक्ष्यानुविद्धो मणिरहमिति वाऽरमीन्द्रियार्थप्रतीती।  
हष्टोऽस्म्यात्मावलोकादिति शयनविधी मम आनन्द-  
गिन्धी

अन्तर्निष्ठो गुणशुः स खलु तनुभूतां शो नगत्येवमाग्नुः॥

Feeling, while going about, that he is a wave of the ocean of the self: while sitting, that he is a bead strung on the thread of universal consciousness: while perceiving objects of sense, that he is realising himself by perceiving the self: and, while sleeping, that he is drowned in the ocean of bliss;—he who, inwardly constant, spends his whole life thus, among all men, the real seeker of liberation. (12)

वैराजन्यादित्पं जगद्विलभिदं नामरूपात्मकं स्यात्  
अन्तःस्यप्राणगुल्म्यात्प्रचलति च पुनर्वेति सर्वान्पदा-  
[र्थान् ।

नायं कर्ता न भोक्ता ज्ञविवृत्वदिति यो ज्ञानविज्ञानपूर्णः  
साक्षादित्यं विजानन्त्यवह्रति परात्मानुसन्धान-  
[पूर्वम् ॥ १३ ॥

All this world, consisting of name and form, is only the particular manifestation (*vyashti*) of the universal Substance (*viraj*) ; it moves and knows all objects by virtue of the primal life (*mukhya-prana*), that inspires it. This self, like the sun, is neither the doer nor the enjoyer.—Thus, directly realising, does he that is full of knowledge and realisation live his life, through incessant contemplation of the supreme self. (13)

नर्वेदं ज्ञानगर्भं द्विविधमभिहितं तत्र वैराग्यमायं  
प्रायो दुःखावलोकाद्वयति गृहसुहृत्पुत्रवित्तेषणादेः ।  
अन्यज्ञानोपदेशाद्यदुदितविपये वान्तवद्वेयता स्यात्  
प्रवृत्त्याऽपि द्विधा स्यान्नियमितमनसां देहतो गेहतश्च ॥

Non-attachment (*vairagya*) is declared to be of two kinds, namely, that which

springs from disgust (*nirveda*) and that which is inspired by knowledge. The former arises from the observation that desires, such as for home or friends or sons or wealth, generally end in sorrow; while the latter is the rejection of the above-mentioned things, by virtue of the wisdom imparted, as if they were vomited matter. Renunciation too is of two kinds for those of sublured mind, namely, that of the body and that of the home.

(11)

यः कश्चित्सौक्ष्यदेतोन्निजगति गते नैव दुर्माणा देतोः  
देदेऽद्वन्ता तदुत्था स्विप्यगमगता नैति दुर्माणादेतोः ।  
जानक्रोगभिवातागच्छुभवनि गतोऽनिगद्धाभवनिः  
भार्यापुत्रार्यनादो विपद्गथ परामेनि नारानिनां ॥

Every one in all the three worlds strives for happiness, and not at all for misery. The two sources of misery are the sense of I-ness in the body and the sense of mineness, arising therefrom, in the objects of one's own consciousness. But even the learned man undergoes suffering from disease or assault by mistaking the transient body for the self, and repeats

ences extreme sorrow at the loss of wife, son or wealth, but not at the loss of an enemy.\* (15)

तिष्ठन्ते हे गृहेशोऽप्यतिथिरिव निजं धाम गन्तुं चिकीर्षुः  
देहस्थं दुःखसौख्यं न भजति सहसा निर्ममत्वाभिमानः।  
आयात्रायास्यतीदं जलदपटलवद्यात् यास्यत्यवश्यं  
देहादं सर्वमेव प्रविदितविशयो यश्च तिष्ठत्ययन्नः १६

Although dwelling in the houses as the head of the family, he who is devoid of the feeling of mine-ness remains therein like a guest longing to reach his destination,† and feels not, with fervour, the happiness or the misery residing in the body. What must happen, whether it be the body or anything else, will surely happen, and what must be lost, will surely be lost, like the gathering of clouds. He who knows this truth remains at ease. (16)

शक्त्या निर्मोक्तः स्वाद्वहिरहिरव यः प्रब्रजन्त्वीयगेहान्  
छायां मार्गद्रुमोत्थां पथिक इव मनाक् संश्रेयदेहसं-  
[स्थाम् ।

क्षुत्पर्यासं तरुभ्यः पतितफलमयं प्रार्थयेऽद्वयमन्नं  
स्वात्मारामं प्रवेष्टं स खलु सुखमयं प्रब्रजेदेहतोऽपि ॥

\* Because there is no I-ness or mine-ness in the case of an enemy.

† The Brahman.

He who, by strength of will, escapes from his own home like a snake out of its slough, might occasionally attend to the sustenance of his body like a traveller resorting to the shade of a wayside tree, but should only beg of trees so much food, in the shape of fruits fallen of their own accord, as would be enough to appease his hunger. He should also go forth from his body in order to enter the garden of his own self that is full of bliss. (17)

क्षमो शुद्धात् इति प्रगमग्निः मनस्युदिशत्वर्थजातं  
नद्वातीन्द्रियाणीक्षनश्चिगतः क्रोच आविर्भवेत् ।  
प्राप्नायर्गस्त्र संरक्षणमतिनिदितो लोभ एतत्त्रयं स्यात्  
मर्यां पातेत्तुलदिः गतिगता त्यज्यमध्यात्मयोगात् ॥

There first arises, in the mind, desire. It then directs the mind to various objects. The mind then grasps those objects through the medium of the senses. When an object is not attained, there springs up anger. When an object is attained, there arises greed in the shape of eagerness to preserve that object. These three are the cause of every one's ruin. The wise should therefore

shun them by constant meditation upon the self. (18)

दानं ब्रह्मार्पणं चक्षियत इह नृभिः स्यात्क्षमाऽक्रोधसंज्ञा  
शद्वाऽऽस्तिक्यं च सत्यं सदिति परमतः सेरुसंज्ञं  
[चतुष्क्रम् ।

तत्स्याद्वन्धाय जन्तोरिति चतुर इमान्दानपूर्वेश्वरुभिः  
तीर्त्वा श्रेयोऽमृतं च श्रवत इह नरः त्वर्गति ज्योतिरा-  
[स्त्रिम् ॥ १९ ॥

That is a gift which is made by men as a dedication to Brahman ; patience is the absence of anger ; faith is the belief in the existence of the self ; and the reality is Brahman (*sat*). The four opposites of these are known as the barriers (*setu*), and tend to the bondage of every being. One should therefore overcome these barriers by means of the four gifts, etc., aforesaid, and should thereby attain happiness, immortality, heavenward progress, and the realisation of the light. (19)

अन्नं देवातिथिभ्योऽर्पितममृतमिदं चान्यथा मोघमन्नं  
यश्चात्मार्थं विधत्ते तदिह निगदितं मृत्युरुपं हि तस्य ।  
लोकेऽसौ केवलाधो भवति तनुभृता केवलादी च यः  
[स्यात्

त्यर्त्वा प्राणाभिहोत्रं विधिवदनुदिनं योऽशनुते सोऽपि  
[मर्त्यः ॥ २० ॥

Food that is dedicated to the Lord and to guests tends to immortality; otherwise, the food is useless. So, too, food that is cooked for one's own sake is said to be one's death. He, too, among men, who eats by himself, becomes wholly sinful in this world. And he, too, who eats daily without the prescribed consecration of the food to the fire of life, remains a mortal.

(20)

लोको भोजनं प्राप्यति गृहगतायार्थिनेऽत्रं कृपाय  
गमयन्ते पूर्णमन्तं भवति गत्वा विशेषं जायनेऽजातशङ्कुः ।  
गत्वा नाशार्थिने गोप्यति न स सखा संवभानाय

[नित्यं

संसक्तायामगलाद्विगुलं इव परावृत्तिमिन्देत्कदर्यात् ॥

He alone, in the world, is the giver who offers food to the famished mendicant that comes to his house. To such an one there is plenty of food for sacrifice, and he becomes one that has no enemy. He, on the other hand, who does not offer food even to the friend that has constantly served him with attachment for the sake of food, is not a friend. From such a miser one should be anxious to

turn away, as it were, out of disregard.

(21)

त्वानन्तानेत् जगदुद्यलयौ सर्वसाधारणौ स्तः  
जीवेत्वान्यगंगम् श्रुतय इति जगर्हयते स्यप्रवोधे ।  
यित्थं ब्रह्मण्यवोचे जगति पुनरिदं सूक्ष्मते ब्रह्म यद्यत्  
शुक्रो रोप्यं च रोप्येऽधिकरणमथवा सूक्ष्मतेऽन्योन्यमो-  
[एत्] ॥ २२ ॥

The manifestation and the dissolution of the universe have, for their respective cause, the ignorance or the knowledge of the self, and are applicable to all beings from the creator (*hiranya-garbha*) downwards,—so do the Vedas declare. When the self is realised, the universe is sacrificed\* into Brahman, and, when the self is not realised, this Brahman is again sacrificed into the universe, in the same way as the (illusory) silver disappears into the mother-of-pearl and the real

\* These two sacrifices stand respectively for the dissolution of the manifest or apparent into the unmanifest or real, and the opposite process of the unmanifest seemingly becoming the manifest.

substance (the mother-of-pearl into the illusory) silver owing to the non-recognition of each of them in turn. (22)

कुन्तलाशमदासीद्विनामुग्रद्वेदं तो लदासीत्  
सिंहाम्बाग्नदासीशवहृतिगतिमआकृ लोकतदा-

[नीय]

कल्परात्मेण युक्ती रजतवद्यसरो तो विग्रहृ व्योमपूर्वः  
शर्णष्टागन्यपित्तरुद्युमिलित्वति भवेदावरीवः २३

Then was not non-entity, that being absolutely non-existent like the sky-flower; nor was then any entity that could divide. But something then was, different from these two. Then was not the universe as it (now) exists in its phenomenal condition; and yet it already existed differently, as the (illusory) silver already exists in the mother-of-pearl. Nor was then the primordial (cosmic) substance (*vritat*) sprung from other. For, what is there, like unto the water produced by magic, that can veil the unconditioned self? (23)

\*This verse deals with the cause of the universe, i.e., what was before creation.

स्वये जन्मान्तर्यामा गर्दि न पुनर्बृत्तिं गोपोऽपि  
[नार्सीन्]

कहाप्रिदिनं पा न अवति तदणीं पित्तु तद्योप पाः ।  
जगत्तेषु शुद्धिर्विभूत्यन्तर्यामा कर्त्तुमेष्ट  
तन्मायन्त्रय नार्सीन्दित्तुलभामा लीपबृत्तं तदेव ॥३॥

If there was no bondage in the shape of origin and dissolution, neither was there liberation; just as there is neither night nor day in the sun, for it is only a limitation of vision. The One, motionless and unconditioned, then became, by its own power of illusion (*maya*), that which is known as the maker (*Karta*). And there was naught else than that. That alone, veiled by the unborn, became the individual soul. (24)

प्राणार्थीकायन्ते नन दूनि नमना गृह्णन्नाद्यन्तव्य  
दीप्तान्तर्यहृष्टमो लिनिर्दित जगतो नामस्पात्यकम्भ ।  
कानादानुः लिन्द्वेष्टुगतजगतः कर्त्त्वमिः सन्मयुज्ञान  
वेतोक्तपर्वतोमिः प्रभवन्नुगतः सन्तर्तः कार्यगार्जः ॥५॥

In the beginning was darkness, as an entity. Thus veiled by darkness, naught could then be seen, like the water that is

\*otherwise known as *Hiranya-garbha*. • *Maya*.

भूताग्निमया एवं द्युमितिरथ भवेत्तुनता निहनेया  
 माता श्रीपैतृशा म्याद्वग्निमयनामाटवं दाति वस्तान्।  
 म्याद्वग्ने पूर्णाम्या श्रिभवन्त्युनान्वेषमान्तादयन्ती  
 अम्यादेति गुणदार्पण दरमुक्तयो निष्ठनोऽर्थप्रतीहा २६

The (goddess of) illusion (*maya*) has four *srustis*.<sup>\*</sup> She is always fresh and therefore ever young. She is skilful, because she is an expert in accomplishing even the impossible. She is sweet-mouthed; at the outset. Thus, too, she veils the knowledge derivable from the *upanishads*. In her dwell, like two birds, the supreme self and the individual soul, for they alone make all things manifest.

(26)

\* *प्रसूति*, neascence. i.e., eminent qualities.

† *क्षेत्रस्य*, lit. ghee-mouthed, i.e. tempting at first but finally leading to ruin.

एकत्वात्मनः न दद्यते तदपरोऽज्ञानसिन्धुं प्रविष्टो  
यित्वा त्वं  
बुद्धया उत्तर्यां बद्धया उत्तर्यां बद्धया उत्तर्यां बद्धया  
नादद्विप्राणतमेष्व कथमपि चारुधा कृष्णर्वान्त म्यवाग्भः ॥

Of these two, the former remains unattached, while the latter, on the other hand, falling into the ocean of ignorance and forgetting the real nature of the self, perceived the apparition of these various worlds. But no sooner has he turned his consciousness within himself than the unborn (*maya*) abandons him and he abandons her. There is, thus, One only. But the wise, somehow, render that One variously by their teachings.\* (27)

नावाति प्रल्यगात्मा प्रजननसमये नैव यात्मलक्षणे  
यत्त्वोऽन्यण्डोऽर्थत लैङ्कं मन इदं विश्राति प्रवजत्वृद्ध्व-  
[मर्वाक्]  
तत्काद्य रथ्युक्तां वा न भजति च पुष्पः किन्तु संस्कारजातं  
तेजोमात्रा गृहीत्वा ब्रजति पुनरिद्यायाति तेऽस्तस्मैहेव ॥

The inner self neither comes in at the time of birth, nor goes away at the time

\*For purposes of instruction, and not as representing the ultimate truth.

of death; for it is infinite. But it is the mind with the subtle body that enters thus and goes forth afterwards. The mind does not reproduce in itself the leanness or the stoutness of the gross body. But it departs, taking with it the two sets \* of tendencies (*samskara*) and the measures of light (*tejo-matrak*) †, and returns again to this world along with these very appendages. (28)

आसीत्पूर्वं सुवन्धुर्भृशमवनिसुः यः पुरोधाः सनातेः  
ब्राह्म्यात्कूटाभिचारात्स खलु मृतिमितस्तन्मनोऽगात्म-  
[तान्तम् ।

तद्भ्राता श्रौतमन्त्रैः पुनरनयदिति प्राह सूक्षेन वेदः  
तस्मादात्माभियुक्तं ब्रजति ननु मनः कर्हिंचिन्नात्-  
[रात्मा ॥ २९ ॥

There was, of old, a venerable Brahmana, named Subandhu, who was the priest of (king) Sanati; he having died by the deceitful incantations of some Brahmanas, his mind went to (the abode of the god of) death, and his brother brought it back by means of Vedic hymns,—so says the Veda. It follows from this that the mind alone as rela-

\*Good and evil.

† The five senses of perception and the life-forces, in their subtlest form.

ted to the self, goes forth and not the inner self, in any case. (29)

एको निष्कन्प आत्मा प्रचलति मनसा धावमानेन  
[तरिमन.

तिष्ठन्नग्रेऽथ पञ्चान्न हि नमनुगतं जानते चद्गुराद्याः ।  
यद्वत्पाथस्तरङ्गेः प्रचलति परितो धावमानितदन्तः  
प्राक्पञ्चादस्ति तेषां पवनस्त्रुदित्तंतेः प्रशान्तैर्यधावन् ॥

The one motionless self moves with the wandering mind, remain in it, and is also both before and behind it. But although it is thus present throughout, the eye and other senses know it not. Water, for instance, moves about with the rolling waves raised by the wind, is in them and before them by and behind them; and when the waves are still, is, as it ever is. (30)

एकाक्ष्यासीत्स पूर्वं सूनर्याति विपद्यानानुपूर्व्याऽन्तरात्मा  
जाया मे स्वात्मजा वा धनमुपकरणं कर्म कुर्वस्तदर्थम् ।  
छेण्यः प्राणावशेषं महदपि मनुते नान्यदसान्नरीयः  
त्वेकालाभेऽप्यकृत्तनो भृत इव विग्नत्वेकद्वान्याऽ-  
कृतार्थः ॥ ३? ॥

The inner self was, at first, by itself. Then it seeks objects of enjoyment one after another: "Let me have wife and children and wealth to support them."



भुज्ञानः लक्ष्मण राज्यं स सकलविभवो जागरं प्राप्य भूयः ।  
 राज्य ब्रह्मोऽर्द्धमत्थं न भजति विषमं तन्मृपा मन्यमानः ।  
 स्वप्ने कुर्वन्नगन्यागमनगुलमयं तेन न प्रत्यवायी  
 तद्वज्ञाप्रदशाचां व्यवहृतिमविलां स्वप्नवद्विस्मरेत् ॥

Having, in dream, ruled a kingdom with all the glories thereof, one does not on waking thereafter, feel sorry that he has lost his kingdom, knowing, as he does, that it was unreal. Nor does one become liable to punishment by committing adultery or other evil deed in dream. So will it be, if one should forget all the activities of his waking state like dreams.

(33)

स्वप्नावस्थानुभूतं शुभमय विषमं तन्मृपा जागरे स्यात्  
 जाग्रत्यां रथूलदेहच्युत्तियिषयं तन्मृपा स्वापकाले ।  
 इत्थं मिद्यात्वसिद्धावनिशमुभयधा सञ्जते तत्र मृढः  
 सत्ये तद्वासकेऽस्मिन्निह हि कुत इदं तत्र विद्मो वयं  
 [हि] ॥ ३४ ॥

The pleasure or pain experienced in the dream-state becomes unreal on waking, and the objects towards which the activities of the physical body are directed in the waking state become unreal during



स्वामलोकद्वार्षीर्वादपि भूमनन्तो याच रेतऽन्युतिः  
[स्वान्]

सा हृदया नहैनल्लुरति जगद्भूत्वारणं नल्पत्वाम् ।  
स्वे नवः पुनान्वाग्यर्थतिदिः सूर्यधानयोः संयुतिथ  
प्रातः शुद्धेण यथोपर्हातर्दित यनः कल्पनागूलमेतत् ॥

Although the pleasure of meeting a woman in dream is extremely unreal, yet the discharge resulting therefrom is visible. In the same way does the universe appear as almost real, although it has sprung from unreality. The man in the (above) dream may be real, but the woman and her company are only unreal, and yet the cloth is actually soiled in the morning by the discharge. All this universe, therefore, has imagination (*kalpana*)' for its root-clause. (36)

पद्यन्वारामनम्य प्रतिद्वस्तमर्मी जन्तवः स्वापयाले  
पद्यत्येनं न कश्चित्करणगणभृते मायया क्लीढ्यानप् ।  
जाग्रत्वर्थव्रजानामथ च तनुभृतां भासकं चालकं वा  
नो जानीते गुपुमी परमसुखमयं कश्चिदाश्रयमेतत् ॥

All persons witness the sport of this (self) every day in the dream-state, and

\* Illusion, nescience. The self is compared to the man, illusion to the woman and the manifest universe to the discharge.



variety of perceivable objects, nay, the whole universe itself. (38)

मध्यप्राणं सुपुत्रैः न्यजनिगनुयिश्वन्त्यभिलूर्यद्योऽग्नी  
वानाद्याः प्राणदायुं तदिद् निगदिता ग्लानिरेषां न  
[चायोः ।  
तेभ्यो हृदयावभासो भ्रम इति विदितः शुचिकार्त्त्व-  
[कल्पः  
प्राणायामन्तं तच्छ्रुतिशिरसि मतं स्वात्मलक्ष्यौ न  
[चान्यत् ॥ ३९ ॥

In deep sleep, fire, the sun and others \* are merged in the medial life (*madhya prana*) †) which is their source, and speech and others in the life-breath. Therefore, is it declared that the cessation is of these senses and not of the breath. The appearance of objects through those senses (in the waking state) is known to be an illusion, like that of silver in the mother-of-pearl. The practice of the control of life-forces enunciated in the Vedanta is therefore the only means of realising one's own self and not any other. ; (39)

\*The presiding deities of the senses.

† Another name for *ritat*, primordial substance.

; Such as the pandering to the senses or making them more acute or active.

नो कस्माद्ग्रन्थमेधः स्तुश्चति च दृहनः किन्तु शुक्ळं  
[निदाघात्]

आर्द्रं चेतोऽनुवन्धैः कृतमुकृतमपि स्वोक्तकर्मप्रजायैः ।  
तद्ब्लानाप्निरेतत्पृश्चति न सहता किन्तु वैराग्यशुक्ळं  
तस्मान्तुद्वो विरागः प्रथममभिहितस्तेन विज्ञान-  
[सिद्धिः ॥ ४० ॥]

Fire does not touch wet fuel even exceptionally, but only fuel that has been dried in the sun. So, too, the fire of knowledge does not touch the mind that is wet with attachments although it has acquired merit by the performance of prescribed duties, the preservation of progeny and gifts of wealth, but only the mind that is dried by non-attachment. Therefore is pure non-attachment taught foremost, for, by it is the success of realisation. (40)

यत्किञ्चिन्नामख्यात्मकमिदमसदेवोदितं भाति भूमौ  
येनानेकप्रकारैर्व्यवहरति जगद्येन तेनेश्वरेण ।  
तद्वत्प्रच्छादनीयं निभृतरशनया यद्वदेप द्विजिह्वः  
तेन त्यक्तेन भोज्यं सुखमनतिशयं मा गृधोऽन्यद्व-  
[नाद्यम् ॥ ४१ ॥]

Whatever is of the nature of name and form, whatever moves in this world, springs up as a mere unreality and should

be veiled off by the Lord by whom it is manifest and by whom it is multifariously active, in the same way as the (illusory) snake is veiled off by the rope that is definitely known. (Only) by abandoning that (unreality) can unsurpassed bliss be enjoyed. Do not therefore covet any other thing like wealth, etc. (41)

जीवन्मुक्तिमुमुक्षोः प्रथममय तता मुक्तिरात्यन्तिकी च  
तेऽभ्यासज्ञानयोगाद् रूचरणकृपापाङ्गसङ्गेन लब्धात्।  
अभ्यासोऽपि द्विधा स्यादधिकरणवशादैहिको मानसश्च  
शारीरस्त्वासनाद्यो ह्युपरितरपरो ज्ञानयोगः पुरोक्तः ॥

To the aspirant for liberation there first, comes liberation while living and then ultimate liberation. These two are the result of constant practice and realisation, which are only attainable by the contact of the teacher's feet and his merciful glance. Practice, too, is of two kinds according to qualification, namely, bodily and mental. Bodily practice consists of postures (*asanas*), etc., while the other, previously explained as the path of knowledge, consists of abstention (*uparati*). (42)

सर्वानुन्मूल्य कामान् ह्रदि कृतनिलयान्धिसशङ्कनिवोचैः  
 दीर्घदेहभिमानस्त्वजति चपलतामात्मदत्ताभिमानः ।  
 यात्युच्चेस्यानमुच्चैः कृतसुकृतभरो नाडिकाभिर्विचित्रं  
 नीलश्वेतानुषाभिः स्वदमृतभरं गृह्णमाणात्मसौख्यः ॥

Having rooted out all desires abiding in the heart as if their pegs were forcibly broken, he loses all attachment to the body and gives up his waywardness, his attention being wholly given to the self. Then will he of accumulated merit reach the highest abode<sup>1</sup> which is variegated by dark, white and red veins<sup>2</sup> and wherein ambrosia flows in plenty, and enjoy the bliss of the self. (43)

प्रापश्यद्विश्वमात्मेत्यमिह पुरुपः शोकमोहाद्यतीतः  
 शुक्रं ब्रह्माध्यगच्छत्स खलु सकलवित्सर्वसिद्धात्पदं हि ।  
 विरमृत्य रथूलसूदूर्मप्रभृतिवपुरसौ सर्वसंकल्पशून्यो  
 जीवन्मुक्तत्तुरीयं पदमधिगतवान्पुण्यपापैर्विहीनः ४४

Such a person, while in this body, passes beyond sorrow, ignorance and

\* The thousand-petalled plexus of the yogins.

† *Nadi* literally means a tube or vein, but there is no exact English equivalent for the word as used in *yoga*.

other impediments and sees the universe as the self. He then attains the shining Brahman<sup>1</sup> and becomes all-knowing and the repository of all occult powers. Afterwards, losing all sense of the gross, subtle and other bodies and devoid of all volition, he attains the fourth state<sup>2</sup>; and, purged of all merit and demerit, attains liberation even in this life. § (44)

यत्सत्त्वाकारवृत्तौ प्रतिफलति युवा देहमात्रावृतोऽपि  
 तद्भर्त्वात्मवाद्वर्णादिभिरनुपहृतः प्राण आविवेभूव ।  
 श्रेयान्साध्यस्तमेतं सुनिषुणमतयः सत्यसंकल्पभाजो  
 हृभ्यासादेवयन्तः परिणतमनसा साक्षमूर्ध्वं नयन्ति ॥

As a result of such realisation of the self, there springs up the youthful life<sup>3</sup> which, although encased in a body and the senses, is unaffected by boyhood, old age and other bodily attributes, and is

\* And not as the external universe.

† *Hiranyagarbha*.

‡ The state beyond waking, dream and sleep.

§ *Jivanmukti*.

|| The *mukhya-prana* or chief breath as distinguished from the five life-breaths, *prana*, *ofana*, *vyana*, *udane* and *samana*.

extremely blissful and capable of accomplishing the highest goal. It is this life<sup>‡</sup> that is led up, along with the purified consciousness, by those of supreme wisdom and unfailing resolution, who seek to become divine by spiritual practices. (45)

प्रायोऽकामोऽस्त्वकामो निरतिशयसुखायात्मकाम-

[स्तदाऽसौ

तत्प्राप्तावाप्तकामः स्थितचरमदश्त्वस्य देहावसाने ।

प्राणा नैवोल्कमन्ति क्रमविरतिमिताः स्वस्वदेहती तदानीं  
कायं जीवो विलीनो लब्धणमिव जलेऽखण्ड आत्मैव  
[पञ्चात् ॥ ४६ ॥]

Such a one is almost without desire, for temptations have lost all power over him. He pants only for the realisation of the self for the sake of its unsurpassed bliss. When he realises the self, he has attained all his desires, ; and remains in the final condition. § When the body dies, the life-breaths do not rise therefrom, || but are gradually dissolved in

\* *Prana.*

† To the thousand-petalled plexus.

; He wants nothing else.

§ The fourth state.

|| The rising is only in case of future birth.

their respective causes. Then, where will the individual soul be, for it will be merged, like salt in water, and is then the Infinite Self itself? (46)

पिण्डीभूतं यदन्तर्जलनिधिस्तिलिं याति तत्संन्धवान्वयं  
भूयः प्रक्षिप्तमस्मिन्विलयमुपगतं नामत्वे जहाति ।  
प्राक्षत्तद्वत्परात्मन्वय भजति लयं तस्य चेतो द्विमांशौ  
वागम्भौ चलुर्कं पवसि पुनरस्त्रेतसी दिल्लु कणौ ॥

Water taken from the sea, when solidified, goes by the name of salt. When it is thrown back into the sea and is dissolved, it loses its name and form. So does the individual soul merge into the Supreme Self. At the same time, speech into fire, sight into the sun, blood and semen into water and hearing into the directions. (47)

क्षीरान्तर्यद्वान्वयं मधुरिमविदितं तत्पृथग्भूतमस्मात्  
भूतेषु त्रिष्ठुर्वहृतिविदितं श्रान्तविश्रान्तिवीजम् ।  
यं लङ्घ्वा लाभमन्यं तृणसिव मनुते यत्र नोदेति भीतिः  
सान्द्रानन्दं यदन्तः सुरति तद्मृतं विद्ध्यतो एन्य-  
[दार्तम् ॥ ४८ ॥]

Just as butter is contained in milk as indicated by the sweetness of the latter.

but (when extracted) becomes separate therefrom, so too is Brahman in every being as indicated by the activity of the being. This (Brahman) is the cause of rest when one is tired.\* Attaining it, one discards all other gain as straw. Therein springs up no fear. The concentrated bliss which thus glows within oneself is immortality. All else is transient. (48)

ओतः प्रोतश्च तनुष्विह वित्तपटश्चिन्नवर्णेषु चित्रः  
तस्मिज्जिज्ञास्यमाने ननु भवति पटः सूत्रमात्रावशेषः ।  
तद्विद्धिं विचित्रं नगनगरनरयाममश्वादिरूपं  
प्रोतं वैराजरूपे स वियति तदपि ब्रह्मणि प्रोतमोतम् ॥

The many-coloured cloth is woven-cross-wise and lengthwise, of threads of many colours. When this is understood, there remains nothing of the cloth but the threads. So is the manifold universe, with its mountains, cities, men, villages, beasts, etc., pervaded through and through, by the primordial substance,<sup>t</sup> that again by ether, and the latter by Brahman. (49)

\*E.g., during sleep.

† Viral.

रूपं रूपं प्रतीदं प्रतिफलनवशात्प्रातिरूप्यं प्रपेदे  
 ह्येको द्रष्टा द्वितीयो भवति च सलिले सर्वतोऽनन्तरूपः।  
 इन्द्रो मायाभिरास्ते श्रुतिरिति वदति व्यापकं ब्रह्म

[तस्मात्]

जीवत्वं यात्यकस्मादतिविमलतरे विन्मितं वुद्धच्युपाधौ॥

This (Brahman), by virtue of its reflection by various objects,\* assumes the various corresponding forms, in the same way as the one seer produces a second one (by reflection) in water. The Veda too speaks thus of the all-pervading Brahman : "The resplendent one with its powers of illusion, has infinite forms on all sides." The Brahman, therefore, becomes the individual soul by its accidental reflection in the extremely clear consciousness.

(50)

तज्ज्ञाः पश्यन्ति वुद्धच्या परमवलवतो माययाऽकं पतञ्जः  
 वुद्धावन्तः समुद्रे प्रतिफलितमरीच्यासपदं वेधसस्तम्।  
 यादग्यावानुपाधिः प्रतिफलति तथा ब्रह्म तस्मिन्य-  
 [थाऽऽयं

प्राप्तादर्शानुरूपं प्रतिफलति यथावस्थितं सत्सदैव ॥

The knowers of the self discover, by their wisdom, that the individual soul,<sup>t</sup>

\* Technically, *upadhis* or conditions.

<sup>t</sup> Called here *patanga*, because it eventually falls away.

besmeared by illusion, is only a ray of the omnipotent Supreme Self reflected in the ocean of consciousness. This Brahman is variously reflected in accordance with the form and measure of the medium reflecting it, in the same way that the face is variously reflected corresponding to the mirror in hand; but it is at all times what it ever is.\*

(51)

एको भानुस्तटस्यः प्रतिफलनवदाद्यस्त्वनेकोद्धकान्तः  
नानात्वं यात्युपाधिस्थितिगतिसमतां चापि तद्वत्परात्मा।  
भूते पूच्छावचेषु प्रतिफलित इवाभाति तावत्स्वभावा-  
वन्दिष्ठन्नो यः परं तु सुन्दरमनुपहतो भाति तावत्स्वभावै॥

Just as the one sun, independent of other objects, yet, by virtue of reflection in several waters, becomest many and has the same stability or motion as the medium reflecting it; so does the Supreme Self seem to be affected by properties † by virtue of its reflection in all

\* Just as the face remains the same, whatever the number and variety of its reflections.

† i.e., seems to become.

† Of things and individuals.

beings, high and low, but, when clearly realised, shines unaffected by those properties. (52)

यद्वत्पीयूषरश्मौ दिनकरकिरणैर्विम्बितैरेति सान्द्रं  
नाशं नैशं तमिसं गृहगतमथवा मूर्च्छितैः कांस्यपात्रे ।  
तद्वद्वद्वौ परात्मद्युतिभिरनुपदं विम्बिताभिः समन्तात्  
भासन्ते हीन्द्रियास्यप्रसृतिभिरनिशं रूपमुख्याः-

[पदार्थः ॥ ५३ ॥]

Just as the rays of the sun reflected by the moon or focussed by a metallic reflector dispel the utter darkness of the night or of the (interior of the) house as the case may be, so do the rays of the Supreme Self reflected by the consciousness and streaming forth through the outlets of the senses, immediately reveal to us the objects of perception around us, such as forms etc. (53)

पूर्णात्मानात्मभेदात् त्रिविधमिह परं बुद्ध्यवच्छिन्न-  
[मन्यत्

तत्रैवाभासमात्रं गगनमिव जले त्रिप्रकारं विभाति ।  
अस्मोवच्छिन्नमस्मिन्प्रतिफलितसतः पाथसोऽन्तर्बहिञ्च  
पूर्णवच्छिन्नयोगे ब्रजति लयमविद्या स्वकार्यैः सहैव ॥

The Supreme Self has three aspects, namely, the full, the self and the not-self, the first being the unconditioned Self,

the second being that which is conditioned\* by the consciousness, and the third being a mere reflection, in the same way as space has three aspects in respect of water, namely, that which is (every where) inside and outside of the water, that which is conterminous with the water, and that which is reflected therein. When the conditioned self is merged in the unconditioned, then the condition† together with its consequences‡ vanishes altogether. (54)

द्वयन्ते दारुनार्थे युगपद्गणिताः स्तम्भसूत्रप्रयुक्ताः  
सङ्गीतं दर्शयन्त्वो व्यवहृतिमपरां लोकसिद्धां च

[सर्वाम् ।]

सर्वत्रानुप्रविष्टादभिनविभवाद्यावदर्थानुवन्धात्  
तद्वत्सूत्रात्मसंज्ञाद्यवहरति जगद्भुवरस्वर्महान्तम् ॥

Just as countless wooden figures of women, acted upon by means of posts and strings, simultaneously exhibit music and all other activities of common occurrence,§ so does the world, including the regions of *bhur*, *bhuvar*, *svar* and *mahar*, carry on all its activities by the inspira-

\* Or differentiated.

† Lit: Nescience.

‡ The reflection, etc.

§ In a puppet show.

tion of what is known as the *sutra-atman*\* which pervades everything, whose potency is unique and whose inspiration is in proportion to the end to be achieved.

(55)

तत्सत्यं यत्तिकालेष्वनुपहतमदः प्राणदिग्द्योममुख्यं  
यस्मिन्विश्रान्तमास्ते तदिह निगदितं ब्रह्म सत्यस्य

[सत्यम् ।

नास्यन्यत्तिकञ्च यद्वत्परमधिकमतो नाम सत्यस्य सत्यं  
सच्च त्यच्छेति मूर्ताद्युपहितमवरं सत्यमस्यापि सत्यम् ॥

That is real which is unaffected at all times.† Such are the unembodied things like life, space, ether. Even these ultimately resolve themselves‡ into Brahman; hence is Brahman the reality of the real. There is naught else which excels it in its transcendentality or its infinitude; therefore is it termed the reality of the real. The lower § that is conditioned by embodied and unembodied things is called *satya*, || because it is both *sat* and *tyat*.¶ Of this too, Brahman is the reality.

(56)

\* The thread-self, i.e., the self that pervades all, as a thread running through beads.

† Past, present and future. ‡ Lit.: Repose.

§ The individual self, viewed singly or generally.

|| Real. ¶ I.e., embodied and disembodied.

यत्किञ्चिद्भावसत्यं व्यवहृतिविपये रौप्यसर्पम्बुगुरुः  
 तद्वै सत्याश्रयेणोत्ययमिह नियमः सावधिलोकसिद्धः ।  
 तद्वत्सत्यस्य सत्ये जगदखिलमिदं ब्रह्मणि प्राविरासीत्  
 मिथ्याभूतं प्रतीतं भवति खलु यतस्तत्त्वं सत्यं वंदन्ति ॥

Whatever unreal thing is, in every-day experience, perceived, like silver (in mother-of-pearl), serpent (in rope) and water (in mirage), depends for its perception on the real. This rule, with its limitation, is well-established. So has this whole universe sprung into existence int Brahman, the reality of the real. That too is called the real by virtue of which the unreal becomes an object of perception.

(57)

यत्राकाशावकाशः कल्पयति च कल्पमात्रतां यत्र कालो  
 यत्रैवाकाशावसानं वृहदिह द्वि विराट् पूर्वमर्वागिवारते ।  
 सूत्रं यत्राविरासीन्महदपि महतस्तद्वि पूर्णाश्च पूर्णं  
 संपूर्णादर्णवादेरपि भवति यथा पूर्णमेकार्णवाम्भः ५८

\* That the perception of the unreal is illusory and ceases when the real object is seen.

† Dependent on Brahman; with Brahman as the substrate.

The material Brahman,\* known as *virat*, is such that the expanse of space, time, and the farthest extremities of the directions, are but infinitesimal parts thereof, and yet it appears to be so close at hand and face to face. From that arose the *sutra-atman*,† greater than the great, fuller than the full, in the same way as the commingled water of the (seven) oceans ‡ is fuller than the full ocean, etc. § (58)

अन्तः सर्वौषधीनां पृथगमितरसैर्गन्धवीयैर्विषपाकैः  
एकं पाथोदपाथः परिणमति यथा तद्वदेवान्तरात्मा ।  
नानाभूतस्वभावैर्वहति वसुमती येन विश्वं पयोदो  
वर्षत्युच्चृताशः पचति दहति वा येन सर्वान्तरोऽसौ॥

Just as the one rain-water inside all herbs is transformed variously according to the numberless tastes, odours, properties and effects of the respective herbs,

\* Matter viewed universally, primordial matter.

† The thread-self, otherwise known as *hiranya-garbha*.

‡ At the deluge.

§ The fullness of the diluvial waters is greater than that of the ocean, river, lake, etc., at ordinary times.

so is the inner self\* according to the characteristics of the various kinds of beings. By (virtue of) it does the earth support all creatures, the clouds rain profusely, fire cooks and burns. Hence is that the inner (self) of all. (59)

भूतेष्वात्मानमात्सन्यनुगतमखिलं भूतजातं प्रपश्येत्  
प्रायः पाथस्तरङ्गान्वयवदथ चिरं सर्वमात्मैव पश्येत् !  
एकं ब्रह्माद्वितीयं श्रुतिशिरसि मतं नेह नानाऽस्ति

[किञ्चित्]

सूत्योराप्रोति मृत्युं स इह जगदिदं यस्तु नानेव पश्येत् ॥

One should clearly realise the self in all beings and all successive multitudes of created beings in the self. He should, repeatedly and persistently, perceive all things as the self, having, for an example the relation between water and waves.<sup>t</sup> There is only one Brahman without a second, as is declared by the Vedanta. The many do not in any way exist. But he who sees this universe as manifold passes from death to death.<sup>‡</sup> (60)

\* The self in all beings.

† The water and the waves are identical with one another.

‡ i.e., will not attain liberation.

प्राप्तव्यादर्थिना एव भावननिर्दिशिनि प्रत्यये नन्तरीदे  
पुरुषोऽप्याद्येति प्रत्ययुपादे नदालीलादेशम् ।  
किं एवं अस्मि नामं इच्छति भवति या मध्यमानागुरुत्वे  
इति विषयापरिविषयति तद्गुरुत्वं विद्यत्वाददात्मा॥

In spite of the knowledge that the atmosphere exists all around the pot, there arises in men the false impression that it has its origin along with the pot, disappears when the pot is broken, moves with the pot when it is removed elsewhere, and assumes the same size and shape as the pot. So is the self in respect of the universe. (61)

सापान्विषण्टो गुरुत्वं गुरुत्वं गुरुत्वं गुरुत्वं गुरुत्वं  
तायान्  
सापान्वर्ष्णपिण्डः परिषमनि नदानोद प्रसाद तायान् ।  
पिण्डं सापहित्वा नि द्रव्यगतगतान्विष्णवान्विदाम्  
तायदेवनन्वेष्ट प्रविष्टन्वति यतोऽन्ते नदान्वायज्ञेयम्॥

As much as it is a lump of sugar, so much is nothing but sweetmeat. As much as a piece of camphor melts, so much is nothing but sweet fragrance. So, too, as far as the universe is manifest, with all the beauty of trees, mountains, cities, gardens and temples, so far does the one (pure)

consciousness shine forth, for, in the end all that remains of the universe is the self. (62)

वाद्यान्नादानुभूतिर्यदपि तदपि सा नूजमाधातगम्या  
वाद्याधातव्वनीनां न पृथगनुभवः किन्तु तत्साहचर्यान् ।  
मायोपादानमेतत्सहचरितमिव ब्रह्मणाऽऽभाति तद्वत्  
तस्मिन्प्रत्यक्प्रतीते न किमपि विषयीभावमाप्नोति

[यस्मात् ॥ ६३ ॥]

Although the hearing of the sound proceeds from the musical instrument, it is nevertheless produced only by striking the instrument. The sounds that proceed from striking the instrument are not heard separately but only in conjunction with the striking. So, too, this universe, whose efficient cause is illusion (*maya*), is manifest, as it were, in conjunction with Brahman. But when that Brahman is inwardly realised, nothing will remain the object of perception. (63)

दृष्टः साक्षादिदानीमिह खलु जगतामीश्वरः संविदात्मा  
विज्ञानस्थाणुरेको गगनवदभितः सर्वभूतान्तरात्मा ।  
दृष्टं ब्रह्मातिरिक्तं सकलमिदमसद्गपमाभासमात्रं  
शुद्धं ब्रह्माहमस्मीत्यविरतमधुनाऽत्रैव तिष्ठेदनीहः ॥६४॥

It is thus clearly seen that the Lord of all the worlds is of the nature of pure consci-

ousness is the one Immovable that is knowledge itself, is all-pervading like ether, and is the inner spirit of all beings. It is also seen that all this universe is different from Brahman, is unreal by nature, and is a mere semblance. One should, therefore, even now and here, give up all desires and remain for ever fixed in the thought "I am Brahman."

(64)

इन्द्रेन्द्राण्योः प्रकामं सुरत्सुखजुषोः स्याद्रतान्तः सुपुसिः  
तस्यामानन्दसान्द्रं पदमतिगहनं यत्स आनन्दकोशः ।  
तस्मिन्नो वेद किञ्चिन्निरतिशयसुखाभ्यन्तरे लीयमानो  
दुःखी स्याद्वैधितः सञ्जिति कुशलमतिवैधयेन्नैव सुप्तम् ॥

When Indra and Indrani have freely enjoyed the bliss of union, the cessation of their pleasure is deep sleep.\* Therein is a state that is full of concentrated bliss and very difficult to comprehend; that is the *anandakosa* (the bliss-sheath). In that

\*Indra represents the 'man' in the right eye and Indrani the light in the left eye that reveals all things to our vision. During waking, the two reside between the brows. When they descend into the heart and enjoy the bliss of union, it is then the dream-state. When that condition ends, the state of deep sleep sets in.

condition one is not conscious of anything, being deeply merged in unsurpassed bliss. If awaked, he becomes unhappy. A wise man should therefore never awake a sleeping person. (65)

सर्वे नन्दन्ति जीवा अधिगतयशसा गृहता चक्षुरादीन्  
 अन्तः सर्वोपकर्त्रा वहिरपि च सुपुत्रौ यथा तुल्यसंस्थाः ।  
 एतेपां किल्वपस्पुग्जठरभृतिकृते यो वहिर्वृत्तिरात्मे  
 त्वकुचक्षुःश्रोत्रनासारसनवशमितो याति शोकं च  
 [मोहम् ॥ ६६ ॥]

All beings\* enjoy bliss by attaining Brahman (*yasas*) which embraces within itself the eye and other sensory organs and which externally helps all perception. All individual souls are alike in nature as in deep sleep.<sup>†</sup> Among these, he who, for the sake of feeding the belly, remains only externally active and is enslaved by the senses of touch, sight, hearing, smell and taste, becomes tainted with sin and suffers misery and confusion. (66)

\* Individual souls.

† Devoid of caste, colour, creed, etc.

जामत्यामन्तरात्मा विषयनुव्यक्तृतेऽनेकव्यवान्विधास्यन्  
श्रान्वत्सर्वंनिर्वाचोऽधिगतमपि सुखं विस्तरन्वाति

[निद्राम् ।

विश्रान्नाच न्तर्पे त्वतितरखुलभं तेन चातीनिर्वयं हि  
सुखं नर्वोत्तमं न्नात्परिणतिविरसादिनिर्वयोत्थात्सु-

[त्वाज् ॥ ६७ ॥

The individual soul, during the waking state, puts forth innumerable efforts for the attainment of sensual pleasures, and when the entire group of sensory organs is fatigued, it forgets even the pleasure on hand and goes into sleep, in order that it may enjoy rest in its own nature. Ultra-sensual bliss is thus extremely easy of attainment and is far superior to the pleasure derived from the senses which always produces disgust in the end. (67)

पक्षावभ्यन्ते पक्षी जनयति मरुतं तेन यात्युच्छ्रेणं  
लघ्वा वायुं महान्तं श्रममपनयति स्वीयपक्षी प्रसार्य ।  
दुःसद्गूर्ल्पंर्विकूर्ल्पंर्विपयमनुकूर्ध्यकृतं चित्तमेतत्  
त्विन्नं विश्रामदेनोः स्वपिति चिरमहो हस्तपादान्प्रसार्य ॥

The bird, by the motion of its wings, generates a breeze and, by its aid, reaches a great height, and there, having attained

the vast expanse of the atmosphere, cures itself of its fatigue by spreading its wings. So, too, this mind, troubled by many evil desires and doubts in respect of objects of pleasure, and fatigued thereby, stretches forth the hands and sleeps long for the sake of rest. (68)

आश्लिष्यात्मानमात्मा न किमपि सद्वैवान्तरं वेद वास्त्वं  
यद्वत्कामी विदेशात्सदनमुपगतो गाढमाश्लिष्य  
[कान्ताम् ।

यात्यस्तं तत्र लोकव्यवहृतिरखिला पुण्यपापानुवन्धः  
शोको मोहो भयं वा समविपमभिदं न स्मरत्येव  
[किञ्चित् ॥

The moment that the individual soul comes into union with the self (Brahman), it ceases to be conscious of anything, internal, or external like unto a lover fervently embracing his beloved one on his return home from a foreign land. In that state all worldly activity that is the result of merit and demerit, disappears, and nothing is remembered of all these ups and downs,—sorrow, confusion, or fear. (69)

\*During deep sleep.

स्वर्णानन्दमध्यापत्त्वा उपर्गिष्ठेऽन्तुगायां नृणामः  
 लोकनुसीर्पि कुप्तसी प्रियवर्भापि नन्ते विन्दु नद्यामि भेदः ।  
 प्रजन्मत्वानाप्तसः इतर्यासि च पुण्याभिर्विनि प्रवृद्धो  
 नद्यान्मत्वात्तदात्मानि न च विन पुण्यापत्तिं नद्या मुद्दः ॥

(70)

आनन्दानन्दा नद्यानन्दगर्वाति वृपः नद्यनंपत्तवृद्धः  
 नन्दगानन्दः न एतः न वर्तु इनगुणः नंप्रदिष्टः  
 [पितृणाम् ।]  
 आदेयमद्वालोक्य इनगानन्दगुणितालं यद्वलगीताः स्फुः  
 इनगानन्दः न एतोऽन्नथ विश्वरुद्यान्यत्वा नामा  
 [भवन्ति ॥ ७६ ॥]

If the bliss of a king endowed with all prosperity and enjoying every kind of

\* Passes through births and deaths.

happiness be taken as a unit, the bliss of the *manes* is declared to be a hundredfold. So, too, through the world of the gods higher and higher up to the world of Brahman, each (bliss) is a hundredfold of the next lower one. Singular and containing within itself all these (grades of bliss) is the bliss of (the supreme) Brahman, of which the pleasures of the senses are but an (insignificant) fraction. (71)

यत्रानन्दाश्च मोदाः प्रमुद इति मुदाश्चासते सर्वं एते  
यत्रापाः सर्वकामाः स्युरखिलविरभात्केवलीभाव

[आरते ।]

मां तत्रानन्दसान्द्रे कृधि चिरममृतं सोम पीयूपपूर्णा  
धारामिन्द्राय देहीत्यपि निगमगिरो भ्रयुगान्तर्गताय ॥

"Therein are included all degrees of bliss,—the bliss of men (*ananda*), of the *manes* (*moda*), of gods (*pramoda*), etc. Therein all desires are fulfilled. Therein is the state of oneness owing to the cessation of all (phenomena). Make me live immortally for ever, O Soma,\* in that abode of concentrated bliss, and vouchsafe to my soul † that is betwixt the

\* Lit. the moon. Here "hiranyagarbha."

† 'Indra' in the text.

brows an unceasing shower of immortality,\*"—so do the Vedas declare. (72)

आत्माऽकम्पः सुखात्मा सुरति तदपरा त्वन्यथैव

[सुरन्ती

स्थैर्यं वा चञ्चलत्वं मनसि परिणतिं याति तत्रत्यभस्मिन्।  
चाञ्चल्यं दुःखहेतुर्मनस इदमहो यावदिष्टार्थलविधः  
तस्यां यावत्तिथरत्वं मनसि विषयजं स्यात्सुखं तावदेव॥

The self is unperturbed and its nature is bliss; the other (*maya*) is quite the opposite; their steadinees or perturbation bears fruit in the individual consciousness. The perturbation of the mind, until a desired object is gained, gives rise to misery. When that object is gained the pleasure (said to be) derived from that object is only so long as the mind remains steady. (73)

यद्युत्सौख्यं रतान्ते निमिषमिह मनस्येकताने रसे स्यात्  
स्थैर्यं यावत्सुषुप्तौ सुखमनतिशयं तावदेवाथ मुक्तौ।  
नित्यानन्दः प्रशान्ते हृदि तदिह सुखस्थैर्ययोः साहचर्यं  
नित्यानन्दस्य मात्रा विषयसुखमिदं युज्यते तेन

[वक्तुम् ॥ 74 ॥

Just as there is a momentary bliss when the mind is absorbed in pleasure at the

\*Lit. nectar.

end of a sensual indulgence, so too there is unsurpassed bliss in deep sleep only so long as there is steadiness (of consciousness). In liberation, however, the consciousness is absolutely tranquil and there is eternal bliss. There is thus a constant relation between bliss and steadiness. It is therefore proper to speak of sensual pleasure as a fraction of eternal bliss.

(74)

आन्तं स्वान्तं सवाद्यव्यवहृतिभिरिदं ताः समाकृप्य  
[मर्दा:

तत्तत्संस्कारयुक्तं ह्युपरमति परावृत्तमिन्द्रियिनाम् ।  
स्वाप्नान्संस्कारजातप्रजनितविपयान्स्वाप्रदेहे ॥ नुभूतान्  
प्रोद्जयान्तः प्रत्यगात्मप्रवणमिदमगाद्धरि विश्वामम् ॥  
[स्मिन् ॥ ७५ ॥]

The mind, tired of external activities, draws them all in together, and carrying with it the tendencies resulting from them, ceases from them and turns inward in search of its own place. In the dream-body, it enjoys dream-objects generated by the combination of those tendencies. Abandoning these, again, it longs for the inner self, reaching which it attains perfect rest.\*

(75)

\* Tranquillity, bliss.

स्वप्ने भोगः सुखादेर्भवति ननु कुतः साधने मूर्च्छमाने  
 स्वप्नं देहान्तरं तव्यवहृतिकुशलं नव्यमुत्पद्यते चेत् ।  
 तत्सामश्या अभावात्कुत इदमुदितं तद्वि सांकलिपकं

[चेत्]

तत्कि स्वप्ने रतान्ते वपुषि निपतिते द्रश्यते रक्तमोक्षः ॥

\* “How is the enjoyment of pleasure, etc. possible in dream, while the instrument therefor (the gross body) is inert? If (it be said that) a new dream body fit for such activity springs up, wherefrom does it arise, since the means of its generation † is absent? If it be a product of the imagination, then how is it that, after the experience of sexual pleasure in a dream, the effect thereof is (actually) visible in the body that is inert?” (76)

भीत्या रोदित्यनेन प्रवदति हसति श्लाघते नूनमस्मात्  
 स्वप्नेऽप्यज्ञेऽनुबन्धं त्यजति न सहसा मूर्च्छतोऽप्यन्त-

[रात्मा ।

पूर्वं ये येऽनुभूतास्तनुयुवतिहयव्याघ्रदेशादयोऽर्थाः  
 तत्संस्कारस्वरूपान्सृजति पुनरमूर्च्छित्य संस्कारदेहम् ॥

“It is with this (the gross body) that he weeps from fear, talks, laughs and

---

\*This and part of the next verse are the arguments of an opponent.

† Such as parents.

exults." It surely follows from this that the inner self does not abruptly sever its connection with the body during dream, although that body is inert; but, with the help of the subtle body, it creates again, in subtle form, those objects which it had previously experienced, such as the body, woman, horse, tiger, locality, etc. (77)

सन्धौ जाग्रत्सुपुष्ट्योरनुभवविदितास्वान्ववस्था द्वितीया  
तत्रात्मज्योतिरास्ते पुरुप इह समाकृत्य सर्वेन्द्रियाणि ।  
संवेद्य स्थूलदेहं समुचितशयने स्वीयभासाऽन्तरात्मा  
पद्यन्संस्काररूपानभिमतविपयान्याति कुन्त्रापि तद्वत् ॥

The second state, that of dream, is known by experience to be midway between waking and sleep. In that state the individual, having withdrawn all the senses, has only the light of the self remaining. The gross body having been laid down on a suitable bed, the inner self, experiencing the objects it likes in their subtle form, goes about as it pleases in the same manner.: (78)

\* This is the answer to the opponent.

† In the waking state. ; With the subtle body.

रक्षन्प्राणैः कुलायं निजशयनगतं श्वासमात्रावशेषैः  
 माभूत्तप्रेतकल्पाकृतिकमिति पुनः सारमेवादिभद्यम् ।  
 स्वप्ने स्वीयप्रभावात्तजति हयरथान्निन्नगाः पलवलानि  
 क्रीडास्थानान्यनेकान्यपि सुहृदवलापुत्रमित्रानुकारान् ॥

Preserving the body lying in bed by means of the life-forces now reduced to mere breath, lest it assume the form of a corpse and become food for dogs, etc., it creates, in dream, by its own power, horses, chariots, rivers, pounds, play-grounds, companions, women, sons, friends,—all by way of imitation.<sup>†</sup> (79)

मातङ्गव्याघ्रदस्युद्धिषदुरगकपीन् कुत्रचित्प्रेयसीभिः  
 क्रीडन्नात्ते हसन्वा विहरति कुहचिन्मृष्टमन्नाति चान्नम् ।  
 म्लेच्छत्वं प्राप्तवानस्यहमिति कुहचिच्छक्षितः स्वीय-  
 [लोकान्  
 आत्ते व्याघ्रादिभीत्या प्रचलति कुहचिद्रोदिति  
 [ग्रस्यमानः ॥ ८० ॥

It creates elephants, tigers, robbers, enemies, snakes and monkeys. Sometimes it is playing with beloved damsels. Sometimes it laughs and sports. Some-

<sup>†</sup> Of its waking experiences.



रक्षन्प्रार्जः पुल्लायं निजशयनगतं शान्तनामावदेष्यैः  
गान्धूत्त्रेतपल्पाद्गतिक्षिति पुनः सारमेयादिभद्र्यम् ।  
स्यम् स्वीयप्रभावात्तजति इवरथात्रिन्नगाः पल्वलानि  
कीदान्यनान्यनेकान्यपि सुहदवलापुत्रगितानुकारान् ॥

Preserving the body lying in bed by means of the life-forces now reduced to mere breath, lest it assume the form of a corpse and become food for dogs, etc., it creates, in dream, by its own power, horses, chariots, rivers, pounds, play-grounds, companions, women, sons, friends,—all by way of imitation.' (79)

मात्स्तद्व्याघ्रदस्युद्धिपदुरगक्षीन् फुत्रचित्प्रेवसीभिः  
क्रीडन्नात्मे हसन्वा विद्वरति पुद्धिन्मृष्टमभाति चान्नम् ।  
न्नेन्द्रियत्वं प्राप्त्वानन्यद्विनिति पुद्धिचिन्द्रियद्वितः स्वीय-  
[लोकान्  
आत्मे व्याघ्रादिभीत्या प्रचलति पुद्धिद्विद्विति  
[प्रस्तुमानः ॥ ८० ॥

It creates elephants, tigers, robbers, enemies, snakes and monkeys. Sometimes it is playing with beloved damsels. Sometimes it laughs and sports. Some-  
† Of its waking experiences.

times it eats delicious food. At other times it is afraid of its kith and kin, because it has become an outcaste. And at other times it runs away for fear of tigers etc. or is caught by them and wails. (80)

योयो हृग्गोचरोऽर्थे भवति सस तदा तद्रूपात्मखरूपा-  
विज्ञानोत्पदमानः स्फुरति ननु यथा शुक्तिकाऽज्ञानहेतुः ।  
रौप्याभासो मृष्टैव स्फुरति च किरणाज्ञानतोऽस्मो  
[भुजङ्गो]

रज्ज्वज्ञानान्निमेषं सुखभयकृदतो दृष्टिसृष्टं किलेदम् ॥

Whatever object is perceived, it comes into existence then and there by the ignorance of the true nature of the self that is in it. Its manifestation is like the unreal appearance of false silver owing to one's not recognising the mother-of-pearl, or of the mirage owing to one's not recognising the sun's rays, or of the serpent by one's not recognising the rope,—such appearance giving rise to joy or fear, only for an instant. Hence all this universe is really created by perception.† (81)

† That is, the existence of any object is only so long and so much as we perceive it.

मायाध्यासाश्रयेण प्रविततमखिलं यन्मया तेन मत्स्या-  
न्येतान्येतेषु नाहं यदपि हि रजतं भाति शुक्लौ न रौप्ये ।  
शुक्लं शस्तेन भूतान्यपि मयि न वसन्तीति विष्वगिव-

[नेता]

प्राहास्माद् यजातं सकलमपि मृष्णैवेन्द्रजालोपमेयम् ॥

The Lord of the Universe has declared ; " By me, on whom depends the illusion of *maya*, all this (universe) has been spread forth. Therefore, all things are in me, not I in them ; for instance, although silver appears (falsely) in the mother-o'-pearl, there is naught of the mother-o'-pearl in silver. Therefore, †too, all things do not (in reality) exist in me." It follows from this that the whole objective world is as unreal as the products of jugglery.

(82)

हेतुः कर्मेव लोके सुखतदितरयोरेवमज्ञोऽविदित्वा  
मित्रं चा शत्रुरित्थं व्यवहरति मृषा याज्ञवल्क्यर्त्त-

[भागौ ।

यत्कर्मेवोचतुः प्राग्जनकनृपगृहे चक्रतुस्तत्प्रशंसां  
वंशोत्तंसो यदूनामिति वदति न कोऽप्यत्र तिष्ठत्यकर्मा ॥

Action is the only cause of happiness or misery in this world. The ignorant,

† Because the universe is the creation of *maya*.



स्मृत्या लोकेषु वर्णाश्रमविहितमदो नित्यकाम्यादि कर्म  
 सर्वं ब्रह्मार्पणं स्यादिति निगमगिरः संगिरन्तेऽतिरम्यम् ।  
 यन्नासानेत्रजिह्वाकरचरणश्चिरःश्रोत्रसन्तर्पणेन  
 तुष्येदङ्गीव साक्षात्तरुरिव सकलो मूलसन्तर्पणेन ॥८५॥

The Vedas declare, with much propriety, that all rites, compulsory, discretionary, and so on, which are laid down by the Smriti for the various castes and conditions of men, are (in reality) dedicated to the Supreme Self ; \* in the same way that by the satisfaction of the nose, eyes, tongue, hands, feet, head and ears, it is the inner man that is actually satisfied, and, by the watering of the roots of a tree, every part of that tree is nourished.

(85)

यःप्रैत्यात्मानभिज्ञः श्रुतिविदपि तथा कर्मकृत्कर्मणोऽस्य  
 नाशः स्यादल्पभोगात्पुनरवतरणे दुःखभोगो महीयान् ।  
 आत्माभिज्ञस्य लिप्सोरपि भवति महान्धाव्यतः सिद्धि-  
 ह्यात्मा तस्मादुपास्यः खलु तदधिगमे सर्वसौख्यान्य-  
 [लिप्सोः ॥ ८६ ॥]

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\*Whatever lesser deity might be invoked in practice.

After death, he who is ignorant of the self, although versed in the Vedas, and has performed the rites prescribed therein, exhausts his merit after a brief enjoyment and undergoes very great misery in having to be born again. He who has realised the self and yet longs for reward, enjoys much greater and more lasting happiness accompanied by supernatural powers. Therefore, one should indeed realise the self ; for, by realising it, one gains every happiness although he longs for no reward. (86)

सूर्यद्वैरर्थमानं न हि भवति पुनः केवलैर्नात्र चित्रं  
 सूर्यात्सूर्यप्रतीतिर्न भवति सहसा नापि चन्द्रस्य चन्द्रात्।  
 अग्नेरग्नेश्च किन्तु स्फुरति रविमुखं चक्षुषश्चित्प्रयुक्तात्  
 आत्मज्योतिस्ततोऽयं पुरुष इह महो देवतानां च

[चित्रम् ॥ ८७ ॥]

It is no wonder that objects are not revealed by the sun, moon, etc., of their own accord ; nor is the sun directly perceived by its own light, nor the moon, nor fire. On the other hand, the sun, moon, etc., are perceived by means of the sense of sight inspired by (the inner) conscious-

ness. Therefore, only the dweller in the body shines by his own light. Yet, in the world,<sup>†</sup> the deities have their respective power to illuminate. (87)

प्राणेनाम्भांसि भूयः पिवति पुनरसावन्नमश्चाति तत्र  
तत्पाकं जाठरोऽभिस्तदुपहितवलो द्राक् शनैर्वा करोति ।  
व्यानः सर्वाङ्गांनाडीष्वथ नयति रसं प्राणसन्तर्पणार्थं  
निस्सारं पूतिगन्धं त्यजति वहिरयं देहतोऽपानसंज्ञः ॥

Through the life-force called *prana* the individual drinks plenty of water and eats food. Then the abdominal fire, with energy derived from that (*prana*), digests it sooner or later. Thereafter the life-force known as *vyana* carries the essence along the blood-vessels of the whole body for the nourishment of life; and the life-force termed *apana* expels from the body the putrid non-essence. (88)

<sup>†</sup> i.e., as far as the senses are concerned.

<sup>‡</sup> The sun, moon, etc., which preside over the senses. In relation to objects, the senses have power to reveal them, although their light is but a reflection of the resplendence of the self.

स्वरागं देहसंकृतं प्रविष्टुर्मितं पश्चात्यगतोऽन्ती  
माना गतेर्भिर्गतात्पर्यन्तानिर्वादम्। सनाता निर्विवादम्।  
द्वयेष्यं निर्वलम् एतद्वाग् तु ते तोऽतिथि तत्त्वस्त्र

[सातवीं]

प्राप्तस्त्र प्राप्त एतोऽतिथिर्भवतु चतुर्थतुर्यः॥

This life, with its five-fold energy, residing in each body and being master of all the senses, distinctly and incessantly carried on all the activities appropriate to that particular body, by a power which belongs undoubtfully to the self that is pure consciousness. That self am I, the all-seer, the life behind all life, the consciousness behind the consciousness of all beings. (59)

ये भास्त्रं निर्वलं द्वितीजलवन्धनादित्यवन्दादयो ये  
भास्त्रात्मेष्व शानु प्रविष्टुर्गतयो भास्त्रं लालिन्वल्लिति  
विश्वात्मां गम्भीर्मध्ये उश्मुक्तुर्गवित्तिभीम्भेत्कि परेषां  
ज्योतिःशास्त्रं षष्ठ्यं कविनजननरं शाश्वतं जन्म-

[अन्त्यम्] ॥ १० ॥

By the light of that One Self that is pure consciousness, the earth, water, air, sun, moon, etc., shine after It, each with its peculiar characteristics, and have

\* Prana, apana, udana, samana, vyaca.

their being in It. Can the flashes of lightning and flaming conflagrations and the vast expanse of starry galaxies illumine the Supreme Lord, the immutable, infinite light, the seer, without beginning and without end, eternal, because devoid of origin ? (90)

तद्व्याप्तैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै  
 पुंसः श्रीसद्गुरुणामतुलितकरुणापूर्णपीयूपदृष्ट्या ।  
 जीवन्मुक्तः स एव ब्रह्मविधुरमना निर्गतेऽनाद्युपाधौ  
 निल्यानन्दैकधाम प्रविशति परमं नष्टसन्देहवृत्तिः ॥

If, by the favour of the nectar-like glance, full of unparalleled mercy, of the venerable holy Master, there arises, in any man whatsoever, the realisation "That very Brahman am I," he indeed loses all feelings of doubt and, with his mind free from illusion, attains liberation even while living in the body. (Thereafter), when the beginningless limitation\* is completely dissolved, he is merged in the Highest, the sole abode of eternal bliss. (91)

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\*Maya, the root-illusion.

नो देहो नेन्द्रियाणि क्षरमतिचपलं नो मनो नैव बुद्धिः  
 प्राणो नैवाहमस्मीत्यस्तिविलजडभिदं वस्तुजातं कथं स्याम् ।  
 नाहंकारो न दारा गृहसुतसुजनक्षेत्रवित्तादि दूरं  
 साक्षी चित्प्रत्यगात्मा निस्तिविलजगद्विष्टानभूतः शिवो-  
 [इहम् ॥ ९२ ॥]

I am neither the dense body nor the senses, nor the evanescent and most erratic mind, nor reason, nor life, nor the ego, nor wife, nor house, nor offspring, nor kith and kin, nor land nor wealth, and so on. For, how, can I, the witness aloof, the pure consciousness, the inner self, be all these things which are purely objective? I am the Supreme\* that is the reality behind all this universe. (92)

दृश्यं यद्रूपसेतद्भवति च विशदं नीलपीताद्यनेकं  
 सर्वस्यैतस्य दृग्वै स्फुरद्गुभवतो लोचनं चैकस्त्वपम् ।  
 तद्दृश्यं मानसं दृक्परिणतविपयाकारधीवृत्तयोऽपि  
 दृश्या दृग्मप एव प्रसुरिह स तथा दृश्यते नैव साक्षी ॥

In relation to all these plainly visible forms of dark, yellow and other innumerable colours, the eye, which is one, is the

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\**Siva*, or *parabrahman* considered as *ananda maya*.

seer, for, therein arises the perception. The eye, in its turn, is only objective because the mind is its seer. And even the workings of the mind, objective forms transformed into thought, are, in their turn, objective. The Lord alone is the absolute seer, the witness, for, He is never, like the above, objective. (93)

रज्जवज्ञानाद्भूजङ्गस्तदुपरि सहसा भाति मन्दान्धकारे  
स्वात्मज्ञानात्थाऽसौ भृशमसुखमभूदात्मनो जीव-

[भावः ।

आप्तोत्त्याऽहित्रमान्ते सच खलु विदिता रज्जुरेका  
[तथाऽहं

कूटस्थो नैव जीवो निजगुरुवचसा साक्षिभूतः  
[शिवोऽहम् ॥ ९४ ॥

Owing to the non-recognition of a rope in the twilight, over it appears a serpent all at once. In the same way is the extremely unhappy condition of the individual soul imposed on the self by reason of the non-realisation of one's own self. Again, when the illusion of a serpent is dispelled by the admonition of a trustworthy friend, there is only the old familiar rope. So, too, by the admonition of my own Master, I am not the individual soul, but the immutable Self that is the seer. I am the Supreme Bliss (*Siva*). (94)

किं ज्योतिरस्ते वदस्वाहनि रविरिह मे चन्द्रदीपादि रात्रौ  
 स्यादेवं भानुदीपादिकपरिकल्पे किं तव ज्योतिरस्ति ।  
 चक्षुस्तन्मीलने किं भवति च सुतरां धीर्घियः किं प्रकाशे  
 तत्रैवाहं ततस्त्वं तदसि परमकं ज्योतिरस्मि प्रभोऽहम् ॥

Tell me what is thy light. You say : "The sun in the day and the moon, lamp, etc., at night." It may be so, but by what light do you see the sun, the lamp, etc.? You say : "the eye." But when that is closed, what brighter light is there? You reply : "the mind." By what light is the mind revealed? "For that, I alone am the light," you say. You are therefore that Supreme Light. "I am, my Master." (95)

कश्चित्कालं स्थितः कौ पुनरिह भजते नैव देहादिसंघं  
 यावत्प्रारब्धभोगं कथमपि स सुखं चेष्टतेऽसङ्गं बुद्धया ।  
 निर्द्वन्द्वो नित्यशुद्धो विगलितममताहङ्कृतिर्नित्यवृत्तो  
 ब्रह्मानन्दस्वरूपः स्थिरमतिरचलो निर्गताशेषमोहः ॥

Such a one\* after remaining on the earth for a time, never more returns to a body and its accompaniments; until the

\*One that has realised "I am Brahman."

enjoyment of the ripe fruits of his former actions is completed, he lives in a peculiar manner, but blissfully, because his mind is free from all contrasts, ever pure, devoid of my-ness and I-ness, always contented, identical in nature with infinite bliss, steady in thought, imper-turbable, cleansed of all illusions.\* (96)

जीवात्मन्नभेदं दल्यति सहसा यत्प्रकाशैकरूपं  
 विज्ञानं तत्र बुद्धौ समुदितमतुलं यस्य पुंसः पवित्रम् ।  
 माया तेनैव तस्य क्षयमुपगमिता संसृतेः कारणं या  
 नष्टा सा कार्यक त्रीपुनरपि भविता नैव विज्ञानमात्रात् ॥

Such an absolutely resplendent realisation at once destroys the distinction between the individual soul and Supreme Self. In whomsoever such an unimpeded unparalleled realisation springs up in consciousness, for him the root-illusion (*maya*) that is the source of births and deaths, is destroyed by that very realisation. Once destroyed, it can no more create illusions by its power of phenomenal manifestation. (97)

\* Happiness and misery, gain and loss, etc.

† This verse describes a *jivan-mukta*.

विश्वं नेति प्रमाणाद्विगलितजगदाकारभानस्यजेष्ठै  
पीत्वा यद्वत्फलाम्भस्यजति च सुतरां तत्फलं सौरभा-  
[ढथम्]

सन्यक् सञ्चिद्धनैकामृतसुखकवलास्वादपूर्णे हृदाऽसौ  
श्नात्वा निस्सारमेवं जगदखिलमिदं स्वप्रभः शान्तचित्तः॥

Knowing that the universe is unreal and having, therefore, completely destroyed all perception of phenomenal forms, he should taste, to his heart's utmost content, the morsel of immortal bliss that is the highest and most perfect concentration of being and consciousness, and filled with light of the self and with a tranquil mind, he should realise that all this universe is unessential and should therefore abandon it, in the same way as one, after drinking the juice of a fruit, throws it away although the remnant may be highly fragrant. (98)

क्षीयन्ते चास्य कर्माण्यपि खलु हृदयग्रन्थिरुद्दिद्यते चै  
छिद्यन्ते संशया ये जनिमृतिफलदा दृष्टमात्रे परेद्दो ।  
तस्मिन्द्विन्मात्रख्ये गुणमलरहिते तत्त्वमस्यादिलक्ष्ये  
कूटस्थे प्रत्यगात्मन्यखिलविधिमनोऽगोचरे ब्रह्मणीशो ॥

The results of actions are destroyed, the bondage of the heart is broken,

and all doubts, which lead one to births and deaths, are removed, as soon as one realises that Supreme Lord, whose nature is pure consciousness, who is devoid of the stain of qualities, who is realisable by such teachings as "That thou art," the immutable inner self, the Brahman, the Lord, that is beyond all commandments and beyond all thought. (99)

आदौ मध्ये तथाऽन्ते जनिमृतिफलदं कर्ममूलं विशालं  
ज्ञात्वा संसारवृक्षं भ्रममद्भुदिताशोकतानेकपत्रम् ।  
कामक्रोधादिशाखं मुतपशुवनिताकन्यकापक्षिसंघं  
छित्त्वाऽसङ्गासिनैनं पद्मतिरभितश्चिन्तयेद्वासुदेवम् ॥

One should understand the huge tree of phenomenal existence, which bears the fruits of births and deaths before, betwixt and after, whose roots are the results of past actions, whose countless leaves are delusions, vanities, joys and sorrows, whose branches are desire, anger, etc., and on which dwell the birds of sons and cattle, wives and daughters, in large numbers. Such a wise man should fell this tree down with the axe

of non-attachment and should at all times meditate upon the Supreme Being (*Vasudeva*). (100)

जातं मम्येव सर्वं पुनरपि मयि तत्संस्थितं चैव विश्वं  
 सर्वं मम्येव याति प्रविलयमिति तद्वल्ल चैवाहमस्मि ।  
 यस्य स्मृत्या च यज्ञाद्यखिलशुभविधौ सुप्रयातीह कार्यं  
 न्यूनं सम्पूर्णतां वै तमहमतिमुदैवाच्युतं सन्नतोऽस्मि ॥

The whole universe is born in me, has its support in me and dissolves in me. Therefore, that very Brahman indeed am I. Again, humbly and exultingly do I bow to that Immutable Being (*achyuta*), by whose mere remembrance defective procedure in all auspicious acts like sacrifices is rendered perfectly complete. (101)

Thus ends the Century of Verses.

॥ इति शतश्लोकी समाप्ता ॥



## ॥ आत्मवोधः ॥

### KNOWLEDGE OF SELF

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तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।  
सुमुक्षूणामपेद्योऽयमात्मवोधो विधीयते ॥ १ ॥

This treatise called "Knowledge of Self" is written for the sake of those whose sins have been destroyed by austerities and who, with a tranquil mind and free from attachment, long for liberation. (1)

वोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।  
पाकस्य वहिवज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

Compared with all other means, knowledge is the only direct means to liberation. As cooking is impossible without fire, so is liberation impossible without knowledge. (2)

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।  
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसंघवत् ॥ ३ ॥

Ritual cannot dispel ignorance, because they are not mutually contradictory. But

knowledge surely destroys ignorance, as light destroys the densest darkness. (3)

अविच्छिन्न इवाज्ञानात्माशे सति केवलः ।  
स्वयं प्रकाशते ह्यात्मा मेघापायेऽगुमानिव ॥ ४ ॥

The self appears to be conditioned by virtue of ignorance. But when that (ignorance) is destroyed, the unconditioned self shines by its own light, like the sun when the clouds have disappeared. (4)

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।  
कृत्वा ज्ञानं स्वयं नश्येज्जलं करुणवत् ॥ ५ ॥

Having purified, by repeated instruction, the soul that is turbid with ignorance, knowledge should efface itself, as the paste of the cleaning-nut does with water.\* (5)

संसारः स्वप्नतुल्यो हि रागद्वेषादिसंकुलः ।  
स्वकाले सत्यवद्धाति प्रवोधेऽसत्यसङ्क्लेत् ॥ ६ ॥

The phenomenal world, abounding in desire, hatred, etc., is verily like a dream.

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\*The cleaning-nut, rubbed into a paste and thrown into dirty water, clears the water and itself settles down along the dirt as a sediment,

While it lasts, it seems to be real, but, when one awakes, it becomes unreal. (6)

तावत्सत्यं जगद्भावि शुक्तिकारजतं यथा ।  
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमव्ययम् ॥ ७ ॥

Like the (illusion of) silver in mother-o'-pearl, the world appears to be real only until the Supreme Self, the immutable reality behind everything, is realised. (7)

उपादानेऽखिलाधारे जगन्ति परसेश्वरे ।  
सर्गस्थितिलयान्यान्ति बुद्धुदानीव वारिणि ॥ ८ ॥

Like bubbles in water, the worlds are born, remain and dissolve in the Supreme Lord that is the material cause and foundation of all things. (8)

सच्चिदात्मन्यनुस्थूते नित्ये विष्णौ प्रकल्पिताः ।  
व्यक्तयो विचिधासर्वा हाटके कटकादिवत् ॥ ९ ॥

On the eternal Vishnu, who is pure existence and consciousness, as the common factor, all these various appearances are super-imposed, like wristlets and other forms on gold. (9)

यथाऽऽकाशो हृषीकेशो नानोपाधिगतो विभुः ।  
तद्वेदाद्विनवद्वाति तन्नाशे केवलो भवेत् ॥ १० ॥

Like space, the Lord Vishnu, coming in contact with various conditions, appears to be different by reason of their differences, but is seen to be undifferentiated when those (conditions) are destroyed. (10)

नानोपाधिवशादेव जातिनामाश्रमादयः ।  
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

Only by virtue of varying conditions are caste, name, periods of religious life, etc., imposed on the self, like taste, colour and other distinctions imposed on water. (11)

पञ्चीकृतमहाभूतसम्भवं कर्मसञ्चितम् ।  
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

The place for experiencing happiness and misery, which is made up of the five-fold compounds of the great elements and is obtained as the result of past actions, is called the (dense) body. (12)

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।  
अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

The instrument of enjoyment, which is made up of the uncompounded elements and which consists of the five life-forces, the mind, the consciousness, and the ten senses,\* is the subtle body (13)

अनाद्यविद्याऽनिर्वच्या कारणोपाधिरुच्यते ।  
उपाधित्रितयादन्यमात्मानसवधारयेत् ॥ १४ ॥

The beginningless illusion that is indefinable is called the casual body. One should understand the self as other than these three bodies (or conditions). (14)

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः ।  
शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

The pure self, by the relation of the five sheaths, etc., appears to assume their respective natures, like a crystal reflecting a blue cloth, etc. (15)

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।  
आत्मानमान्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥ १६ ॥

One should separate the grain of the pure inner self from the chaff of the body and other sheaths by the threshing of reason. (16)

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\*The five senses of preception and the five motor members of the body.

तदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।  
बुद्धावेवावभासेत् स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

Although the self is at all times and in all things, yet it cannot shine in everything but will shine only in the consciousness, just as a reflection will appear only in polished surfaces. (17)

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।  
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

One should understand the self to be always like a king, different from the body, senses, mind, consciousness, and eyes, the witness of their activities (18)

व्यापृतेष्वन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।  
दृश्यतेऽध्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

To the indiscriminating, the self appears to be active while (in reality) the senses (alone) are active, in the same way that the moon is seen as if running, when the clouds move. (19)

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।  
स्वक्रियार्थेषु वर्तन्ते सूर्यलोकं यथा जनाः ॥ २० ॥

The body, senses, mind and consciousness, carry on their respective activities by depending on the consciousness of the self, like men depending on the sun's light, (20)

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।

अध्यस्थन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

Owing to indiscrimination, men attribute the qualities and activities of the body and the senses to the self that is pure existence and consciousness\*, in the same way as blue colour is attributed to the sky. (21)

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।

कल्प्यन्तेऽस्तु गते चन्द्रे चलनादि यथाऽभ्यसः ॥२२॥

Moreover, the nature of doer, etc., that belongs to the conditioning mind is attributed to the self, just as the motion, etc., of water is attributed to the reflection of the moon therein. (22)

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेत्तु नात्मनः ॥ २३ ॥

Passions, desires, happiness, misery, etc., exercise their function when the

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\*The self is absolute consciousness as distinguished from *buddhi*, the individual consciousness.

consciousness is present, and do not exist in deep sleep when the consciousness is absent. They belong, therefore, to the consciousness and not to the self. (23)

अकाशोऽर्कस्य तोयस्य शैलमग्रेयथोषणता ।

स्वभावस्सच्चिदानन्दनित्यनिर्मलताऽस्त्वनः ॥ २४ ॥

As light is the very nature of the sun, coldness of water, heat of fire, so are being consciousness, bliss, eternity and absoluteness the very nature of the self.

(24)

आत्मनस्सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।

संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

By indiscriminately mixing up the aspect of being and consciousness of the self with the function of the individual consciousness, there springs up the idea "I know." (25)

आत्मनो विक्रिया नास्ति बुद्धेर्वैधो न जात्वपि ।

जीवस्सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

The self undergoes no modification, nor can knowledge arise in any manner from individual consciousness (alone). And yet, one ignorantly imagines that the individual soul knows, does and sees everything well. (26)

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ॥ २७ ॥

By mistaking the self to be the individual soul, as a rope for a serpent, one is subject to fear. But if he realises, "I am not the individual soul, but the Supreme Self," then he is free from fear. (27)

आत्माऽवभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।  
दीपो घटादिवत्स्वात्मा जडैस्तैर्नांवभास्यते ॥ २८ ॥

The self alone illuminates the consciousness, the senses, etc., as a light reveals the pot and other objects; (but) one's own self is not illumined by these illuminable objects.\* (28)

स्वबोधे नान्यबोधेच्छां बोधरूपतयाऽऽत्मनः ।  
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

The very nature of the self being knowledge, it does not depend, for a knowledge of itself, on any other knowledge, in the same way as a light does not need another light to reveal itself. (29)

निषिद्धं निखिलोपाधीनेति नेतीति वाक्यतः ।  
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

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\*The mind, senses, etc.

Eliminating all limitations with the help of the passage "not this, not this," one should realise the identity of the individual soul and the supreme self by means of the principal scriptural passages. (30)

आविद्यकं शरीरादि दृश्यं बुद्धूदवत्क्षरम् ।

एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

The body and other objects of perception are the products of ignorance and are as evanescent as bubbles. The self that is unconditioned is other than these and should be understood as "I am Brahman." (31)

देहान्यत्वान्न मे जन्मजराकार्यलयादयः ।

शब्दादिविषयैस्सङ्गो निरन्द्रियतया न च ॥ ३२ ॥

Birth, old age, decay, death, etc., are not for me, because I am other than the body. Sound and other objects of the senses have no connection with me, for I am other than the senses. (32)

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

अप्राणो ह्यमनाः शुभ्र इत्यादिश्रुतिशासनात् ॥ ३३ ॥

I am not the mind, and, therefore, sorrow, desire, hatred, fear, etc., are not for

me. As declared by the scripture, the self is neither the senses nor mind, but is unconditioned. (33)

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरब्लजः ।  
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

I am attributeless, functionless, eternal, doubtless, stainless, changeless, formless, eternally free, and unconditioned. (34)

अहमाकाशवत्सर्वं वहिरन्तर्गतोऽच्युतः ।  
सदा सर्वसमस्तसद्वो नित्यसङ्गो निर्मलोऽचलः ॥ ३५ ॥

Like ether, I pervade everything, inside and outside. I am imperishable, ever the established (truth), alike to all, unattached, unconditioned, imperturbable. (35)

नित्यगुद्धविमुक्तैकमत्थण्डानन्द्वमद्वयम् ।  
सत्यं ज्ञानमनन्तं यत्परं ब्रह्मेव तत् ॥ ३६ ॥

I am that very supreme Brahman that is reality, knowledge and infinity, that is ever unconditioned and ever free, the one undivided bliss that is without a second. (36)

एवं निरन्तरकृता ब्रह्मैवात्मीति चासना ।  
हरत्यविद्याविक्षेपात्रोगानिव रसायनम् ॥ ३७ ॥

Such incessant impression on the mind that "I am only Brahman" removes the turbulences of ignorance, as the elixir of life cures all diseases. (37)

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।  
भावयेदेकमात्मानं तमनन्तसनन्यधीः ॥ ३८ ॥

Sitting in a lonely place, free of all passions, with the senses subjugated, one should contemplate that one infinite self, without thinking of anything else. (38)

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।  
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

A wise man should, by his intelligence, submerge, in the self all that is objective and should ever contemplate the one self that is like unlimited space. (39)

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।  
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

One who has realised the supreme truth gives up everything, such as form, caste, etc., and abides, by nature, in (the self, that is,) infinite consciousness and bliss. (40)

ज्ञानज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।  
चिदानन्दैकरूपत्वाहीप्यते स्वयमेव तत् ॥ ४१ ॥

The distinction of knower, knowledge and the known does not exist in respect of the supreme self. Being sole consciousness and bliss, it shines by itself alone. (41)

एवमात्माऽरणौ ध्यानमथने सततं कृते ।  
उद्दिताऽवगतिज्वाला सर्वज्ञानेन्धनं दहेत् ॥ ४२ ॥

The flame of knowledge that arises by this constant churning of meditation on the wood\* of the self, will completely burn away the fuel of ignorance. (42)

अरुणेनेव वोधेन पूर्वं सन्तमसे हृते ।  
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

When knowledge has destroyed ignorance, the self will manifest itself, in the same way as the sun rises as soon as the dawn † of day has dispelled darkness. (43)

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।  
तन्माशे प्राप्तवद्वाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

\*Arani wood, use to kindle fire for sacrifices by churning it.

† Aruna, the charioteer of the sun; the dawn-god.

The self, that is ever with us, appears, by ignorance. as if it were unattained and, when that (ignorance) is destroyed, attained, like one's own necklace.\* (44)

स्थाणौ पुरुषवद्भान्त्या कृता ब्रह्मणि जीवता ।  
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥

The condition of individual soul has been imposed on Brahman by illusion, as the form of a man on a post, but disappears when the true nature of the individual soul is realised. (45)

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमञ्जसा ।  
अहं ममेति चाज्ञानं वाधते दिग्ब्रह्मादिवत् ॥ ४६ ॥

The knowledge that arises from the realisation of one's own true nature, directly destroys the illusion of "I" and "mine" which resembles the confusion of the directions.† (46)

सम्यग्विज्ञानवान्योगी स्वात्मन्येवाखिलं स्थितम् ।  
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुपा ॥ ४७ ॥

\*One appears to search for his necklace and find it, although it has been on his neck all the time.

† One who mistakes the directions, north, east, etc., corrects himself as soon as he clearly understands his own position.

The devotee (*yogin*) that has gained right realisation sees all things, by the eye of knowledge, as existing in his own self, and the one self as all things. (47)

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न किञ्चन ।  
मृदो यद्गद्धादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

He sees all things as his own self in the same way as one sees pots, etc., as (mere) clay ; (for), all this universe is only the self, and there is naught other than the self. (48)

जीवन्सुक्तिस्तु तद्विद्वान्पूर्वोपाधिगुणांस्त्यजेत् ।  
स सच्चिदादिधर्मत्वाद्वेजे भ्रमरकीटवत् ॥ ४९ ॥

Liberation-while-living means that the wise person, having abandoned his former limitations and qualities, and acquiring the properties of being, consciousness (and bliss), attains Brahman, in the same way as the worm becomes the wasp. (49)

तीत्वा मोहर्णवं हत्वा रागद्वेषादिराक्षसान् ।  
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

Having crossed the ocean of ignorance and having slain the demons of likes and

dislikes, etc., the seer, united to tranquillity, is supremely happy in the enjoyment of the bliss of his own self.\* (50)

बाह्यानित्यसुखासक्तिं हित्वा ऽत्मसुखनिर्वृत्तेः ।  
घटस्थदीपवच्छश्वदन्तरेव प्रकाशते ॥ ५१ ॥

Leaving aside all attachments to external and transient pleasures, and happy in the bliss of the self, such a one, for ever, shines within, like a light inside a globe. (51)

उपाधिस्थोऽपि तद्भौमैरलिप्तो व्योमवन्मुनिः ।  
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

The seer, though remaining amidst limitations, should yet be unaffected by their qualities, like space. Knowing all, he should be like one that knows not, and should wander about, unattached, like the wind. (52)

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।  
जले जलं वियद्योग्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

When the limitations disappear, the seer merges unreservedly in the Supreme

\*This is an allegorical explanation, incidentally of the story of the Ramayana.

(vishnu), like water in water, space in space, or light in light. (53)

यह्नाभान्नापरो लाभो यत्मुखान्नापरं सुखम् ।  
यज्ञानान्नापरं ज्ञानं तद्व्यतिवधारयेत् ॥ ५४ ॥

Than gaining which there is no greater gain, than whose bliss there is no higher bliss, than knowing which there is no higher knowledge,—that should be understood as Brahman. (54)

यद्यप्त्वा नापरं हृशयं यद्गत्वा नापुनर्भवः ।  
यज्ञात्वा नापरं ज्ञेयं तद्व्यतिवधारयेत् ॥ ५५ ॥

Seeing which naught else remains to be seen, becoming which there is no becoming\* again, knowing which naught else remains to be known,—that should be understood as Brahman. (55)

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्ययम् ।  
अनन्तं नित्यमेकं यत्तद्व्यतिवधारयेत् ॥ ५६ ॥

That which is all-pervading, around, above, below, which is being, consciousness and bliss, which is without a second,

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\* Birth.

without end, eternal, sole,—that should be understood as Brahman. (56)

अतव्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽन्ययम् ।  
अखण्डानन्दमेकं यत्तद्गुलेयववारयेत् ॥ ५७ ॥

The immutable, the one uninterrupted bliss, which is indicated by the Vedanta by excluding what is not it,—that should be understood as Brahman. (57)

अखण्डानन्दरूपस्य तस्यानन्दलब्धाश्रिताः ।  
त्रिष्टुपाचास्तारतन्म्येन भवन्त्यानन्दिनो लब्धाः ॥ ५८ ॥

(The four-faced) Brahma and others, that are but parts of that self which is uninterrupted bliss, become happy, each in his own degree, by possessing a particle of that bliss. (58)

तद्युक्तमस्तिलं वस्तु अवहारन्विदृन्वितः ।  
तस्मात्सर्वगतं त्रिष्टुपेर सर्पिरिवास्तिले ॥ ५९ ॥

Every object (is such because it) possesses that. All activity has consciousness running through it.\* The Supreme

\*These are the *sat* (being) and *chit* (consciousness) aspects of the self. The *ananda* (bliss) aspect has been dealt with in the previous verse.

Self, therefore, pervades the whole universe, as butter is in every part of milk.

(59)

अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् ।

अरूपगुणवर्णात्यं तद्व्यतिवधारयेत् ॥ ६० ॥

That which is neither subtle nor dense, neither short nor long, which is unborn, immutable, devoid of form, quality, caste or name,—that should be understood as Brahman.

(60)

यद्वासा भासतेऽर्कादि भास्यर्यत्तु न भास्यते ।

यैन सर्वमिदं भाति तद्व्यतिवधारयेत् ॥ ६१ ॥

By whose light the sun, etc., shine, but which is not illumined by these that are illuminable, and by virtue of which all this (universe) shines\*,—that should be understood as Brahman.

(61)

स्वयमन्तर्वहिव्याप्य भासयन्नखिलं जगत् ।

त्रह्म प्रकाशते वहिप्रतपायसपिण्डवत् ॥ ६२ ॥

Pervading the whole universe, internally and externally, and illumintng it, the Brahman shines by itself, like a red-hot iron ball.

(62)

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\*Is manifest; is perceived.

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन ।  
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

The Brahman is different from the universe. There is naught other than Brahman. If anything other than Brahman is perceived, it is as unreal as the mirage in the desert. (63)

दृश्यते श्रूयते यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्भयम् ॥ ६४ ॥

Whatever is seen or heard, other than Brahman, cannot be (real). Even that is Brahman, the secondless being, consciousness and bliss, when the reality is known. (64)

सर्वं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते ।  
अज्ञानचक्षुर्नेत्रैत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

He who has the eye of knowledge sees Brahman that is being, consciousness and bliss, in all things; but he who has not the eye of knowledge cannot see it thus, as a blind man cannot see the shining sun. (65)

श्रवणादिभिरुद्दीप्तज्ञानाभिपरितापितः ।  
जीवस्सर्वदलान्सुक्तः स्वर्णवद्योतते स्वयम् ॥ ६६ ॥

The individual soul, melted in the fire of knowledge kindled by instruction,

etc., is free from all taints, like gold, and shines by itself. (66)

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।  
सर्वव्यापी सर्वधारी भाति भासयते खिलम् ॥ ६७ ॥

The self is the sun of knowledge that, rising in the firmament of the heart, destroys the darkness of ignorance, and, pervading all and supporting all, shines and makes everything shine. (67)

दिग्देशकालाद्यनपेक्ष्य सर्वगं  
शीतादिहन्त्रियसुखं निरञ्जनम् ।  
यस्त्वात्मतीर्थं भजते विनिष्क्रियः  
स सर्ववित्सर्वगतोऽसृतो भवेत् ॥ ६८ ॥

He who, unmindful of (the limitations of) direction, space, time, etc., and perfectly tranquil, attains the sanctum of the self, that is the all-pervading, stainless, eternal bliss which dispels (all qualities like heat and cold), etc.,—he becomes all-knowing, all-pervading, and immortal.

(68)

॥ इत्यात्मबोधः समाप्तः ॥

Thus ends Knowledge of Self.

# ॥ वाक्यवृत्तिः ॥

## COMMENTARY ON THE TEXT

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सर्गस्थितिप्रलयहेतुमचिन्त्यशक्ति  
 विश्वेश्वरं विदितविश्वमनन्तमूर्तिम् ।  
 निर्मुक्तबन्धनमपारसुखाम्बुराशिं  
 श्रीवल्लभं विमलवोधघनं नमामि      ॥ १ ॥

I salute the Lord of Lakshmi, the cause of creation, preservation and dissolution, the Lord of the universe possessing in conceivable power, omniscient, infinite in form, free of all bondage, the ocean of unbounded bliss, the concentration of pure knowledge. (1)

यस्य प्रसादादहमेव विष्णुः  
 मर्येव सर्वं परिकल्पितं च ।  
 इत्थं विजानामि सदाऽऽत्मरूपं  
 तस्यांग्रिपद्मं प्रणतोऽस्मि नित्यम्      ॥ २ ॥

I ever prostrate to the lotus-feet of Him by whose grace I always realise the nature of the self to the effect that I alone am the Supreme and that all things are merely superimposed on me. (2)

तापत्रयार्कसन्तसः कश्चिदुद्धिभमानसः ।  
शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति ॥ ३ ॥

Sorely afflicted by the sun of the three miseries\*, and perplexed in mind, some one, after acquiring the qualifications of mind-control, etc., asks the good Master as follows : (3)

अनायासेन येनास्मान्मुच्येयं भववन्धनात् ।  
तन्मे संक्षिप्य भगवन्केवलं कृपया वद ॥ ४ ॥

O Lord, out of mere mercy, tell me briefly how I may, without (much) effort, be liberated from this bondage of births and deaths. (4)

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते ।  
इदं तदिति विस्पष्टं सावधानमतिः श्रुणु ॥ ५ ॥

(The Master replies :) The manner of thy speech seems to me to be excellent. I shall explain to thee clearly which is which. Listen with an attentive mind.

(5)

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\*See footnote on page 86.

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।  
तादात्म्यविषयं ज्ञानं तदिदं सुक्षिसाधनम् ॥ ६ ॥

The knowledge relating to the identity of the individual soul and the Supreme Self that arises from texts like "That thou art," is the means to liberation. (6)

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः ।  
तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत् ॥ ७ ॥

What is the individual soul? What is the Supreme Self? How can there be identity between the two? And how can texts like "That thou art" express the same? (7)

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि ।  
यस्त्वं पुच्छसि मां कोऽहं ब्रह्मैवासि न संशयः ॥ ८ ॥

We shall explain it (thus). What else, indeed, is the individual soul except thou alone. Thou that questionest me, 'who am I', art Brahman itself, without doubt. (8)

पदार्थमेव जानामि नाद्यापि भगवन् रुटम् ।  
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

I have not yet clearly grasped, O Lord,  
even the meaning of the words, "I am  
Brahman." How can I understand, tell  
me the meaning of the sentence (as a  
whole)? (9)

सत्यमाह् भवानत्र विगानं नैव विद्यते ।  
हेतुः पदार्थवोधो हि वाक्यार्थवगतेरिह ॥ १० ॥

What thou sayest is true and free from  
reproach. For, a knowledge of the word-  
meaning is indeed essential for the un-  
derstanding of the sentence-meaning. (10)

अन्तःकरणतद्वत्तिसाक्षिचैतन्यविग्रहः ।  
आनन्दरूपः सत्यः सन्क्षिप्त नात्मानं प्रपद्यते ॥ ११ ॥

Why dost thou not understand thyself,  
—thou whose very nature is reality and  
bliss and (pure) consciousness that is the  
witness of the individual consciousness  
and all its workings? (11)

सत्यानन्दरूपं धीसाक्षिणं ज्ञानविग्रहम् ।  
चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम् ॥

Leaving aside all thought relating to  
the body, etc., thou shouldst ever medi-

tate upon that whose nature is reality, bliss, and knowledge and which is the witness of consciousness, as thyself. (12)

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत् ।  
विद्यदादिमहाभूतविकारत्वाच्च कुम्भवत् ॥ १३ ॥

Because the body has form, etc., like an earthen vessel or other object, and is, like an earthen vessel, composed of the (five) great elements, ether, etc., it cannot be the self. (13)

अनात्मा यदि पिण्डोऽयमुक्तहेतुवलान्मतः ।  
करामलकवत्साक्षादात्मानं प्रतिपाद्य ॥ १४ ॥

If, for the reasons aforesaid, this body is not the self, reveal the self, then, as clearly as a berry in the hand. (14)

घटद्रष्टा घटाद्विनः सर्वथा न घटो यथा ।  
देहद्रष्टा तथा देहो नाहमित्यवधारय ॥ १५ ॥

As the witness of an earthen pot is different from the pot and is not the pot in any sense, so is the witness of the body. Understand, therefore, "I am not the body." (15)

एवमिन्द्रियदृनाहमिन्द्रियाणीति निश्चिनु ।

मनो बुद्धिस्तथा प्राणो नाहमित्यवधारय ॥ १६ ॥

Conclude, in the same way, "I am the witness of the senses and not the senses themselves." So, too, understand, " I am not the mind, the consciousness, or the life-force." (16)

संघातोऽपि तथा नाहमिति दृश्यविलक्षणम् ।

द्रष्टारमनुमानेन निपुणं संप्रधारय ॥ १७ ॥

Also "I am not the combination (of these)." Understand, thus, by intelligent reasoning, the witness that is distinct from the object. (17)

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः ।

यस्य सन्त्रिधिमात्रेण सोऽहमित्यवधारय ॥ १८ ॥

Understand "I am He by whose mere proximity, the body, senses and other objects become capable of (all) activities like selection, etc. (18)

अनापनविकारः सन्नयस्कान्तवदेव यः ।

बुद्ध्यादीश्वालयेत्प्रत्यक् सोऽहमित्यवधारय ॥ १९ ॥

Understand ‘I am that inner self which impels the consciousness, etc., but is itself unchanging, like the lodestone.

(19)

अजडात्मवदाभान्ति यत्सात्रिष्याजडा अपि ।  
देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय ॥ २० ॥

Understand “I am He by whose, proximity, the body, senses, mind, and life-forces, though motionless, yet seem like the self that is not so.

(20)

अगमन्मे मनोऽन्यत्र साम्प्रतं च रिथरीकृतम् ।  
एवं यो वेद धीवृत्तिं सोऽहमित्यवधारय ॥ २१ ॥

“My mind had gone elsewhere, but has now been steadied.” Understand “I am He who knows the above activity of the mind.”

(21)

स्वप्नजागरिते सुप्तिं भावाभावौ धियां तथा ।  
यो वेत्यविक्रियः साक्षात्सोऽहमित्यवधारय ॥ २२ ॥

Understand “I am He who is the direct witness, himself changeless, of waking, dream and sleep, and of the presence and absence of objects, and of all phases of consciousness.

(22)

घटावभासको दीपो घटादन्यो यथेष्यते !  
देहावभासको देही तथाऽहं वोधविग्रहः ॥ २३ ॥

As it is admitted that the light revealing (the presence of) a pot is other than the pot, so am I of the nature of knowledge, the dweller in the body that reveals the body. (23)

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः ।  
द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥ २४ ॥

Understand “I am the witness that is the dearest of all, for whose sake alone, sons, wealth and other objects are dear.” (24)

परप्रेमास्पदतया मा न भूत्वमहं सदा ।  
भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥ २५ ॥

Understand “I am the witness who, being himself the object of highest love, feels ‘let me never cease to be, but let me ever exist’.” (25)

यः साक्षिलक्षणो वोधस्त्वंपदार्थः स उच्यते ।  
साक्षित्वमपि बुद्धत्वमविकारित्याऽस्तमनः ॥ २६ ॥

The consciousness that is the witness is said to be the meaning of the word

"thou." The self is the witness and the knower, because it is devoid of change. (26)

देहेन्द्रियमनःप्राणाहकृतिभ्यो विलक्षणः ।  
प्रोज्ज्ञिताशेषषड्भावविकारस्त्वंपदाभिधः ॥ २७ ॥

By the word "thou" is denoted that which is different from the body, senses, mind, life-forces, and ego, and is entirely devoid of the six states\* or other change. (27)

त्वमर्थमैवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।  
अतव्यावृत्तिस्त्वपेण साक्षाद्विधिमुखेन च ॥ २८ ॥

Having thus understood the meaning of "thou," one should then contemplate the meaning of "that," both by eliminating what is not 'that' and by means of direct definitions thereof. (28)

निरस्ताशेषसंसारदोपोऽस्थूलादिलक्षणः ।  
अहश्यत्वादिगुणकः पराकृततमोमलः ॥ २९ ॥

Bereft of taint of phenomenal existence, characterised by phrases like "not dense, etc." qualified by non-objectivity, etc., free from the stain of nescience. (29)

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\*Birth, existence, growth, maturity, decay, and death.

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः ।  
सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥ ३० ॥

Bliss unsurpassed, reality, knowledge,  
and existence by nature, all-filling,—  
'that' is spoken of as the Supreme Self.

(30)

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिता ।  
वेदैः समर्थ्यते यस्य तद्व्लेखवधारय ॥ ३१ ॥

Understand that to be the Brahman in  
respect of which the Vedas assert omniscience,  
supreme lordship and omnipotence.

(31)

यज्ञानात्सर्वज्ञानं श्रुतिषु प्रतिपादितम् ।  
मृदाद्यनेकहृष्टान्तैस्तद्व्लेखवधारय ॥ ३२ ॥

Understand that to be the Brahman of  
which the Vedas explain, by various  
illustrations like clay\*, etc., that, by  
knowing it all things are known. (32)

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।  
तत्कार्यत्वं प्रपञ्चस्य तद्व्लेखवधारय ॥ ३३ ॥

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\*By knowing clay, all clay things like pot, etc , are known.

Understand that to be the Brahman, of which, the Vedas enunciate infinitude and, to establish it, declare the universe to be the effect of that.<sup>\*</sup> (33)

विजिद्वात्यतया यत्र वेदान्तेषु मुमुक्षुभिः ।  
समर्थ्यतेऽतियक्लेन तद्गृह्णेत्यवधारय ॥ ३२ ॥

Understand that to be the Brahman which in the Vedanta, is established, by close reasoning, as the (only) thing to be realised by the aspirants for liberation. (34)

जीवात्मना प्रवेद्यात्र नियन्तृत्वं च तान्प्रति ।  
श्रूयते यस्य वेदेषु तद्गृह्णेत्यवधारय ॥ ३५ ॥

Understand that to be the Brahman which is spoken of in the Vedas as having entered all beings as their souls and controlling them. (35)

कर्मणां फलदातृत्वं यस्येव श्रूयते श्रुतो ।  
जीवानां हेतुकर्तृत्वं तद्गृह्णेत्यवधारय ॥ ३६ ॥

Understand that to be the Brahman which alone is spoken of in the Vedas as the bestower of the reward of actions and the originator of the cause † of individual existence. (36)

\* i.e., Brahman is the cause of the universe.

† Maya or nescience.

तत्त्वंपदार्थैँ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।  
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥ ३७ ॥

The meanings of the words 'that' and 'thou' have been determined. The meaning of the sentence will now be dealt with. This sentence-meaning is the identity between those same two word-meanings. (37)

संसर्गे वा विशिष्टे वा वाक्यार्थे नात्र सम्मतः ।  
अखण्डेकरसत्वेन वाक्यार्थे विद्युपां मतः ॥ ३८ ॥

The accepted meaning of the sentence, in this case, is neither co-existence nor particularisation. The meaning of the sentence, as accepted by the wise, is essential identity without reservation. (38)

प्रत्यग्वेधो य आभाति सोऽद्व्यानन्दलक्षणः ।  
अद्व्यानन्दरूपश्च प्रत्यग्वेधैकलक्षणः ॥ ३९ ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, whose nature is secondless bliss, and whose sole definition is inner consciousness. (39)

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।  
अन्रहस्त्वं त्वर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥

When the mutual identity of the two is thus understood, then only will the non-Brahmanness of the word-meaning 'thou' be eliminated, (40)

तदर्थस्य च पारोद्यं यद्येवं किं ततः शृणु ।  
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ४१ ॥

as also the unknownness of the word-meaning of 'that.' If it be so, what then? Listen. The inner consciousness remains absolutely as infinite bliss by nature. (41)

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।  
लद्यौ तत्त्वपदार्थौ द्वावुपादाय प्रवर्तते ॥ ४२ ॥

Further, a sentence like 'that thou art,' in order to denote identity, proceeds on the basis of the secondary\* meaning of the two words 'that' and 'thou.' (42)

हित्वा ह्वौ शब्लौ वाच्यौ वाक्यं वाक्यार्थोधने ।  
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥ ४३ ॥

We shall carefully explain how the sentence makes its own meaning clear by excluding the expressed meaning of the two words, which are mixed up. (43)

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\**Lakshya*, secondary, indirect or derived, as opposed to *vachya*, primary, direct or expressed.

आलम्बनतया भाति चोऽसत्प्रत्ययशब्दयोः ।  
अन्तःकरणसंभिन्नवोधः स त्वंपदाभिधः ॥ ४४ ॥

The consciousness, conditioned by the mind, which appears as the connecting link between the idea "I" and the word "I", is expressed by the word "thou".

(44)

मायोपाधिर्जगद्गोनिः सर्वज्ञत्वादिलक्षणः ।  
पारोद्यशब्दः सत्याद्यात्मकरत्पदाभिधः ॥ ४५ ॥

The first cause of the worlds, conditioned by nescience (*maya*), characterised by omniscience, etc., of the nature of reality\*, etc.<sup>†</sup>, and affected by non-cognisability, is expressed by the word "that".

(45)

प्रत्यक्षपरोक्षतेकस्य स द्वितीयत्वपूर्णता ।  
विनाश्यते यतस्तस्माहक्षणा सम्प्रवर्तते ॥ ४६ ॥

(But) cognisability and non-cognisability, having a second and being infinite, are inconsistent in respect of the same thing. Hence is the necessity for the derived (or secondary) meaning. (46)

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।  
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥ ४७ ॥

\*Omniscience, omnipotence, omnipresence.

<sup>†</sup> Reality, knowledge, infinity.

When the adoption of the primary meaning is inconsistent with other (established) proofs, the adoption of a meaning not unconnected with the principal meaning, is called the derivation of meaning (*lakshana*). (47)

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।  
सोऽयमित्यादिवाक्यस्थपद्योरिव नापरा ॥ ४८ ॥

The derivation of meaning, in the case of passages like "that thou art", is a partial derivation, and no other, as in the case of the words in sentences like "This is he". (48)

अहं ब्रह्मेति वाक्यार्थवोधो यावद्दीभवेत् ।  
शमादिसहितस्तावदभ्यसेच्छृच्छणादिकम् ॥ ४९ ॥

Until the sentence-meaning of "I am Brahman") is firmly understood, so long should one possess control of mind, etc., and practise (the expedients of hearing, etc.). (49)

श्रुत्याचार्यप्रसादेन इडवोधो यदा भवेत् ।  
निरस्ताशेषसंसारनिदानः पुरुपस्तदा ॥ ५० ॥

When, by the grace of the Vedic teacher, one gets a firm understanding (of the above sentence), then is he entirely free from phenomenal condition and its cause.† (50)

\*Hearing, meditation and concentration.

† Nescience or *maya*.

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।  
विमुक्तकर्मनिगलः सद्य एव विमुच्यते ॥ ५१ ॥

All ends and means destroyed, unconditioned by the elements and the subtler bodies, and free from the bonds of action, such a one is immediately liberated. (51)

प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।  
किञ्चित्कालमनारब्धकर्मवन्धस्य संक्षये ॥ ५२ ॥

When by the destruction of the bondage of past actions not yet ripe for enjoyment, one becomes liberated while living, he remains as such for a short time by virtue of such of his past actions as have brought about his present life.

(52)

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।  
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥ ५३ ॥

(Thereafter) he attains absolute liberation without any more birth, which is of the nature of unsurpassed bliss and is known as the supreme abode of Vishnu.

(53)

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॥ इति वाक्यवृत्तिः सम्पूर्णा ॥

Here ends the Commentary on the Text.

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## DEFINITION OF ONE'S OWN SELF

### ॥ स्वात्मनिरूपणम् ॥

श्रीगुरुचरणद्वन्द्वं वन्देऽहं मधितदुःसहद्वन्द्वम् ।  
आन्तिग्रहोपशान्तिं पांसुमयं यस्य भसितमातनुते ॥१॥

I salute the two feet of the holy Master,  
which destroy (this) unendurable duality,  
and whose dust, like the sacred ashes,  
quell the demon of illusion. (1)

देशिकवरं दयालुं वन्देऽहं निहतसकलसन्देहम् ।  
यच्चरणद्वयमद्वयमनुभवमुपदिशति तत्पदस्यार्थम् ॥२॥

I salute the merciful and most excellent  
Master who destroys all doubts and whose  
two feet reveal the enjoyment of one-ness  
as the meaning of the word "that". (2)

संसारदावपावकसन्तमः सकलसाधनोपेतः ।  
स्वात्मनिरूपणनिपुणैः वाक्यैः शिष्यैः प्रबोध्यते गुरुणा ॥

Scorched by the forest-fire of phenomenal existence, the pupil, possessed of all necessary qualifications, is thus enlightened by the Master with words capable of revealing the true self. (3)

अस्ति स्वयमित्यस्मिन् अर्थे कस्यास्ति संशयः पुंसः ।  
अत्रापि संशयश्चेत् संशयिता यस्स एव भवसि त्वम् ॥

Whoever doubts the fact that himself exists? If even this is doubted, he who doubts is only thyself. (4)

नाहमिति वेत्ति योऽसौ सत्यं ब्रह्मेव वेत्ति नास्तीति ।  
अहमत्मीति विजानन् ब्रह्मेवासौ स्वयं विजानाति ॥

When one knows "I am not", it is verily Brahman itself that knows "it is not." When one knows "I am", then (too) it is that Brahman itself that knows thus. (5)

ब्रह्म त्वमेव तस्मात् नाहं ब्रह्मेति मोहमात्रमिदम् ।  
मोहेन भवति भेदः क्लेशाः सर्वे भवन्ति तन्मूलाः ॥६॥

Thyself, therefore, art Brahman. "I am not Brahman" is a mere illusion. From illusion springs separation\* wherein all sorrows have root. (6)

न क्लेशपञ्चकमिदं भजते कृतकोशपञ्चकविवेकः ।  
अत एव पञ्च कोशान् कुशलधियः सन्ततं विचिन्वन्ति ॥

\* Difference, duality, manifoldness, variety.

He who gains a clear knowledge of the five sheaths (of the self) does not experience the five sufferings.<sup>\*</sup> The wise, therefore, always investigate the five sheaths.

(7)

अन्नप्राणमनोमयविज्ञानानन्दपञ्चकोशानाम् ।  
एकैकान्तरभाजां भजति विवेकात्प्रकाश्यतामात्मा ॥८॥

By a clear knowledge of the five sheaths, *anna-maya*, *prana-maya*, *mano-maya*, *vijnana-maya* and *ananda-maya*, each within the one before it, the self becomes capable of being revealed. (8)

वपुरिदमन्नमयाख्यः कोशो नात्मा जडो घटप्रायः ।  
प्रागुत्पत्तेः पश्चात् तदभावस्यापि हृश्यमानत्वात् ॥९॥

This (gross) body which is called the *anna-maya* sheath, is not the self, for it is non-sentient, almost like an earthen vessel. and is non-existent before birth and after death. (9)

कोशः प्राणमयोऽयं वायुविशेषो वपुष्यवच्छिन्नः ।  
अस्य कथमात्मता स्यात् क्षुत्तण्णाभ्यामुपेयुपः पीडाम् ॥

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\* *Avidya*, ignorance; *asmita*, egoism; *ruga*, desire; *Avesha* hate, and *abhinivesa*, fear of death.

So much of the atmosphere as is contained by the body is the *prana-maya* sheath. How can this be the self, being afflicted with hunger and thirst? (10)

कुरुते वपुष्यहन्तां रोहादौ यः करोति ममतां च ।  
रागद्वेषविधेयो नासावात्मा मनोमयः कोशः ॥ ११ ॥

Nor can be *mano-maya* sheath be the self, which thinks of the body as 'I' and of home, etc., as 'mine', and which is the slave of likes and dislikes. (11)

सुसौ स्वयं विलीना वोधे व्याप्ता कलेवरं सकलम् ।  
विज्ञानशब्दवाच्या चित्प्रतिविम्बा न चुद्धिरप्यात्मा ॥

Nor can the individual consciousness known by the name of *vijnana-maya* (sheath) be the self, for it is only a reflection of the pure consciousness,\* disappearing in deep sleep and permeating the whole body in conscious moments.

(12)

सुखिगतैः सुखलेशैः अभिमनुते यः सुखी भवामीति ।  
आनन्दकोशनामा सोऽहङ्कारः कथं भवेदात्मा ॥ १३ ॥

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\* The Supreme Self.

How can I-ness (or egoism), which is called the *ananda-maya* sheath, be the self, fondly imagining "I am happy" by reason of the small fractions of bliss found in deep sleep? (13)

यः स्फुरति विम्बभूतः स भवेदानन्द एव सकलात्मा ।  
प्रागूर्ध्वमपि च सत्त्वात् अविकारित्वाद्वाध्यमानत्वात्॥

That which shines as the reality is bliss itself, is the self of all, for it exists before and after, is changeless and uncontradictable. (14)

अन्नमयादेरस्मात् अपरं यदि नानुभूयते किञ्चित् ।  
अनुभविताऽन्नमयादेः अस्तीत्यस्मिन्न कश्चिदपलापः ॥

If nothing different from the *annamaya* and other sheaths is perceived, it cannot nevertheless be denied that there is one that perceives the *annamaya*, etc., sheaths. (15)

स्वयमेवानुभवत्वात् यदप्येतस्य नानुभाव्यत्वम् ।  
सकृदप्यभावशङ्का न भवेद्वोधस्वरूपसत्तायाः ॥ १६ ॥

Although the self, being of the very nature of consciousness, cannot therefore be the object of consciousness, nevertheless there can never be a doubt regarding the absolute existence of consciousness itself. (16)

अनुभवति विश्वमात्मा विश्वेनासौ न चानुभूयेत् ।  
न खलु प्रकाशयतेऽसौ विश्वमशेषं प्रकाशयन्भानुः ॥

The self experiences all things, but cannot be experienced by anything. The sun, that illumines the whole world, is not, in its turn, illumined. (17)

तद्विदं तादृशमीदृशमेतावत्तावदिति च यत्र भवेत् ।  
ब्रह्म तदित्यवधेयं नो चेद्विपयो भवेत्परोक्षं च ॥ १८ ॥

What is neither that nor this, so or thus, that much or this, much,—that should be understood to be Brahman. Otherwise, it will be a mere object, and not directly knowable. (18)

इदमिदमिति प्रतीते वस्तुनि सर्वत्र वाच्यमानेऽपि ।  
अनिदमवाच्यं तत्त्वं सत्त्वादेतस्य न च परोक्षत्वम् ॥

While everything that is perceived as 'this, this' is contradictable\*, the reality that is 'not this' is not contradictable. It is, moreover, not unrealisable, because it exists. (19)

नावेच्यमपि परोक्षं भवति ब्रह्म स्वयंप्रकाशत्वात् ।  
सत्यं ज्ञानमनन्तं ब्रह्मेत्येतस्य लक्षणं प्रथते ॥ २० ॥

\* i.e., Unreal.

Brahman, although not knowable (by the intellect), is yet not unrealisable, because it is self-resplendent. The passage, "Brahman is reality, knowledge, infinity," expresses the definition thereof. (20)

संति कोशशक्त्युपाधौ सम्भवतस्तस्य जीवतेश्वरते ।  
नो चेत्योरभावात् विगतविशेषं विभाति निजरूपम् ॥

As long as there is limitation by the powers of the sheaths, the conditions of individual soul and Supreme Self affect it. Otherwise, these two conditions disappear, and its real nature without any distinction shines forth. (21)

सति सकलदृश्यवाधे न किमप्यस्तीति लोकसिद्धं चेत् ।  
यन्न किमपीति सिद्धं ब्रह्म तदेवेति वेदतः सिद्धम् ॥

If it is determined by ordinary reasoning that, when everything visible is known to be unreal, there is naught at all, it is further determined by the Vedas that what is established as naught at all, is Brahman itself. (22)

एकमपि विरहितानां तत्त्वमसील्यादिवाक्यचिन्तनया ।  
प्रतिभात्येष परोक्षवदात्मा प्रत्यक्षप्रकाशमानोऽपि ॥२३॥

Although this is so, to those that are devoid of even a thought of passages like "that thou art," the self, though (ever) resplendent within becomes, as it were, invisible. (23)

तस्मात्पदार्थशोधनपूर्वं वाक्यस्य चिन्तयन्नर्थम् ।  
देशिकदयाप्रभावादपरोक्षयति क्षणेन चात्मानम् ॥२४॥

Therefore, by a contemplation of the meaning of such passages through an examination of their word-meanings, and by the glory of the grace of the Master, one directly sees the self in an instant.

(24)

देहेन्द्रियादिधर्मान् आत्मन्यारोपयन्नभेदेन ।  
कर्तृत्वाद्यभिमानी बोधः स्यात्त्वंपदस्य वाच्योऽर्थः ॥

The expressed meaning of the word 'thou' is the (individual) consciousness that prides in being doer, (enjoyer,) etc., super-imposing the functions of the body, the senses, etc., on the self as if they were identical. (25)

देहस्य चेन्द्रियाणां साक्षी तेभ्यो विलक्षणत्वेन ।  
प्रतिभाति योऽवबोधः प्रोक्तोऽसौ त्वंपदस्य लक्ष्योऽर्थः ॥

The derived meaning of the word 'thou' is the consciousness that manifests itself

as the witness of the body, the ego, and the senses, distinct from them. (26)

वेदावसानवाचा संवेद्यं सकलजगदुपादानम् ।  
सर्वज्ञताद्युपेतं चैतन्यं तत्पदस्य वाच्योऽर्थः ॥ २७ ॥

The expressed meaning of the word "that" is the supreme self which is knowable from Vedantic texts, which is the efficient cause of the whole universe, and which is endowed with omniscience, etc. (27)

विविधोपाधिविमुक्तं विश्वातीतं विशुद्धमद्वैतम् ।  
अक्षरमनुभववेद्यं चैतन्यं तत्पदस्य लक्ष्योऽर्थः ॥ २८ ॥

The derived meaning of the word "that" is the supreme self, free of all condition whatsoever, beyond all phenomena, absolute, secondless, external, and realisable by (direct) experience. (28)

सामानाधिकरण्यं तद्गुच्छपणविशेष्यता चेति ।  
अथ लक्ष्यलक्षकत्वं भवति पदार्थात्मनां च सम्बन्धः ॥

The relation between the two word-meanings is either sameness of object, or the relation of attribute and subject, or that of indicated and indicator. (29)

एकत्र वृत्तिरर्थे शब्दानां भिन्नवृत्तिहेतूनाम् ।  
सामानाधिकरण्यं भवतीत्येवं वदन्ति लाक्षणिकाः ॥

Those versed in interpretation explain "sameness of object" as the application of words, individually denoting different objects, to denote together the same object. (30)

प्रात्यक्ष्यं पारोक्ष्यं परिपूर्णत्वं च सद्वितीयत्वम् ।  
इतरेतरं विरुद्धं तत इह भवितव्यमेव लक्षणया ॥३१॥

Visibility and invisibility, fullness and the having a second, are mutually contradictory. Therefore, in the case on hand, the derived meaning alone is possible. (31)

मानान्तरोपरोधे मुख्यार्थस्यापरिग्रहे जाते ।  
मुख्याविनाकृतेऽर्थे या वृत्तिः सैव लक्षणा प्रोक्ता ॥

Derivation of meaning is the denotation of an object not unconnected with the primary meaning, in a case where the primary meaning cannot be adopted owing to its contradiction by other reasons. (32)

निखिलमपि वाच्यमर्थं त्यक्त्वा वृत्तिस्तदन्वितेऽन्यार्थं ।  
जहतीति लक्षणा स्यात् गङ्गायां घोपवदिह न ग्राह्या ॥

Exclusive derivation of meaning\* is the denotation of a different object connect-

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\*Derivation of meaning is of three kinds: exclusive, inclusive, and partly exclusive and partly inclusive.

ed with the expressed meaning, but completely exclusive of the latter; for instance, the hamlet on the Ganges.\* Such derivation of meaning is not applicable to the present case. (33)

वाच्यार्थमत्यजन्त्याः यस्या वृत्तेः प्रवृत्तिरन्यार्थे ।  
इयमजहतीति कथिता शोणो धावतिवदत्र न ग्राहा ॥

Inclusive derivation of meaning is the denotation of another object without abandoning the expressed meaning; for instance, the red † (one) is running. Such derivation, too, should not be adopted in the present. (34)

जहदजहतीति सा स्यात् या वाच्यार्थकदेशमपहाय ।  
वोधयति चैकदेशं सोऽयं द्विज इतिवदाश्रयेदेनाम् ॥

The partly exclusive and partly inclusive derivation is that which excludes a portion of the expressed object and denotes another portion thereof; for instance, "this is that Brahmin." This mode of derivation should be adopted in the present case. (35)

सोऽयं द्विज इति वाक्यं लक्ष्यवा प्रत्यक्परोक्षदेशाद्यम् ।  
द्विजमात्रलक्ष्यत्वात् कथयत्यैक्यं पदार्थयोरुभयोः ॥

\*Which really means "the banks of the Ganges."

†The quality of redness cannot run. The red horse or other animal is meant.

The sentence, "this is that Brahmin", indicates the Brahmin alone by excluding the remoteness and the nearness of place, (time), etc., and thus denotes identity between the meanings of the two words ('this' and 'that'). (36)

तद्वत्त्वमसीति यत्त्वा प्रत्यकृपरोक्षतादीनि ।  
चिद्वत्सु लक्षयित्वा वोधयति स्पष्टमसिपदेनैक्यम् ॥

In the same way, the sentence, "that thou art" indicates the Supreme Self that is the reality, by excluding directness and remoteness, etc., and thus clearly denotes identity\* by the word "art." (37)

इत्थं वोधितमर्थं महता वाक्येन दर्शितैक्येन ।  
अहमित्यपरोक्षयतां वेदो वेदयति वीतशोकत्वम् ॥

In regard to those that realise as "I" the reality thus indicated by the principal text declaring identity, the Vedas declare that they shall be free from all sorrow. (38)

प्रायः प्रवर्तकत्वं विधिवचसां लोकवेदयोर्द्वष्टम् ।  
सिद्धं वोधयतोऽर्थं कथमेतद्वति तत्त्वमस्यादेः ॥३९॥

\*Between the two indicated by "that" and "thou."

It is generally observed, both in secular and Vedic matters, that words of injunction (alone) are capable of inciting one to action. How can the same hold good in the case of passages like "that thou art" which (merely) reveal a thing already established? (39)

विधिरेव न प्रवृत्तिं जनयत्यभिलपितवस्तुवोधोऽपि ।  
राजा भवति सुतोऽभूत् इति वोधेन प्रवर्तते लोकः ॥

It is not injunction alone that can incite one to action, but also an assertion regarding a desired object. A person will begin to act by virtue of the knowledge. "Here is the king" or "a son has been born." (40)

ऐक्यपरैः श्रुतिवाक्यैः आत्मा शश्वत्प्रकाशमानोऽपि ।  
देशिकदद्याविहीनैः अपरोक्षयितुं न शक्यते पुरुषैः ॥

Although, according to the Vedic passages declaring identity, the self is incessantly revealed, yet it is not possible to realise it for those that are devoid of the grace of the Master. (41)

विरहितकाम्यनिपिद्धो विहितानुष्टाननिर्भलस्यान्तः ।  
भजति स्वमेव वोधं गुरुणा किमिति त्वया न मन्तव्यम् ॥

Do not think, 'what is the need for a Master, since one, by himself, can attain a knowledge of the self by avoiding optional and prohibited rites and by purifying the mind through the performance of prescribed rites ?' (42)

कर्मभिरेव न वोधः प्रभवति गुरुणा विना द्यानिधिना ।  
आचार्यवान्हि पुरुषो वेदेत्यर्थस्य वेदसिद्धत्वात् ॥४३॥

Knowledge (of self) cannot result from rites alone, without the Master that is the ocean of mercy; for it is established by the Vedas that only he who has a Master can know. (43)

वेदोऽनादितया वा यद्वा परमेश्वरप्रणीततया ।  
भवति परमं प्रमाणं वोधो नास्ति स्वतश्च परतो वा ॥

The Vedas are the highest authority, either because they are beginningless or because they are the utterances of the Supreme Lord. Knowledge, (therefore,) cannot result either by itself or from any other authority. (44)

नापेक्षते यदन्यत् यदपेक्षन्ते खिलानि मानानि ।  
वाक्यं तन्निगमानां मानं ब्रह्माद्यतीन्द्रियावगतौ ॥४५॥

The Vedic sentence, which does not depend on any other proof, but on which

depend all proofs, is the only source of the knowledge of Brahman and other things that are beyond the senses. (45)

मानं प्रवोधयन्तं वोधं मानेन ये बुभुत्सन्ते ।  
एधोभिरेव दहनं दग्धुं वाव्यन्ति ते महात्मानः ॥४६॥

Those that attempt, by means of proof, to realise a knowledge which reveals the proof itself, are such wonderful beings that they will burn fire itself by means of fuel. (46)

वेदोऽनादिरम्भ्य व्यञ्जक ईशस्वयंप्रकाशात्मा ।  
तदभिव्यक्तिमुदीक्ष्य प्रोक्तोऽसौ सूरिभिः प्रमाणमिति॥

The Veda is beginningless, and the self-resplendent Lord himself manifests it. In view of its manifestation, thus the great ones have declared that it is the (highest) authority. (47)

रूपाणामवलोके चक्षुरिवान्यन्न कारणं दृष्टम् ।  
तद्वद्वृष्टावगतौ वेदवदन्यो न वेदको हेतुः ॥ ४८ ॥

As no authority is equal to the eye in the perception of forms, so is there no authority for knowledge, equal to the Veda, in the realisation of that which is beyond perception. (48)

निगमेषु निश्चितार्थं तन्वे कश्चिद्वदि प्रकाशयति ।  
तदिदमनुवादमात्रं प्रामाण्यं तस्य सिद्ध्यति न किञ्चित् ॥

If any treatise elucidates a truth established by the Vedas, it is merely a repetition and is not indicative of any authority whatsoever. (49)

अंशद्वयवति निगमे साधयति द्वैतमेव कोऽप्यंशः ।  
अद्वैतमेव वस्तु प्रतिपादयति प्रसिद्धमपरोऽशः ॥५०॥

Of the Vedas consisting of the parts, one part\* enunciates duality and the other† plainly expounds the one (secondless) reality. (50)

अद्वैतमेव सत्यं तस्मिन्द्वैतं न सत्यमध्यस्तम् ।  
रजतस्मिव शुक्किकायां मृगतृष्णायाभिवोदकस्फुरणम् ॥

The secondless alone is real. Duality, being only superimposed thereon, is not real, like (the illusion of) silver in the mother-o'-pearl, or the appearance of water in a mirage. (51)

आरोपितं यदि स्यात् अद्वैतं वस्त्ववस्तुनि द्वैते ।  
युक्तं नैव तदा स्यात् सत्येऽध्यासो भवत्यसत्यानाम् ॥

It is not proper to say that the secondless reality may be superimposed on the

\* The *karma-kanda*.

† The *jnana-kanda*.

unreal and dual ; for superimposition is (always) that of the unreal on the real.

(52)

यन्नारोपणमुभयोः तत्प्रतिरिक्तस्य कस्यचिदभावात् ।  
आरोपणं न शून्ये तस्मादद्वैतसत्यता ग्राह्या ॥ ५३ ॥

Both cannot be superimposed, for there is naught different from them and superimposition cannot be on nothing. Hence, the reality of the secondless (self) must be accepted. (53)

प्रत्यक्षाद्यनवगतं श्रुत्वा प्रतिपादनीयमद्वैतम् ।  
द्वैतं न प्रतिपाद्य तस्य स्वयमेय लोकसिद्धत्वात् ॥ ५४ ॥

What is expounded by the Vedas is the secondless (Brahman) that cannot be known by direct perception and other proofs, and not duality for the latter is already established by ordinary reasoning. (54)

अद्वैतं सुखरूपं दुर्सहदुःखं सदा भवेदद्वैतम् ।  
यत्र प्रयोजनं स्यात् प्रतिपादयति श्रुतिस्तदेवासौ ॥

The secondless (Brahman) is of the nature of happiness, while duality is always unendurable misery. The Vedas, therefore, expound only that\* which is aspired for. (55)

निगमगिरा प्रतिपाद्य वर्तु यदानन्दरूपमद्वैतम् ।  
स्वाभाविकस्वरूपं जीवत्वं तस्य केचन व्रुवते ॥ ५६ ॥

\* Brahman. that is, eternal bliss.

In respect of the secondless reality which is expounded by the Vedas and which is of the nature of bliss, some say that the condition of individual self is its ordinary nature. (56)

स्वाभाविकं यदि स्यात् जीवत्वं तस्य विशद्विज्ञप्तेः ।  
सकृदपि न तद्विनाशं गच्छेदुप्णप्रकाशवद्वद्द्वे: ॥ ५७ ॥

If the condition of individual self be the very nature of (Brahman that is) absolute consciousness, then, like the heat and light of fire, it can never disappear.

(57)

यद्वद्यो रसविद्वं काङ्गनतां याति तद्वदेवासौ ।  
जीवसाधनशक्तया परतां यातीति केचिदिच्छन्ति ॥

Some are of opinion that the individual soul becomes the supreme soul by virtue of spiritual effort in the same way as iron becomes gold by the action of some chemical. (58)

तदिदं भवति न युक्तं गतवति तस्मिन्विरेण रसवीर्ये ।  
प्रतिपद्यते प्रणाशं हैमो वर्णोऽप्ययस्समाख्यः ॥ ५९ ॥

This is not right ; for when the power of the chemical disappears by lapse of time, the golden colour that was imparted to the iron, also disappears. (59)

जीवत्वमपि तथेदं वहुविधसुखदुःखलक्षणोपेतम् ।  
गतमिव साधनशक्तया प्रतिभात्येव प्रयाति न

[विनाशम् ॥ ६० ॥]

In the same way, the condition of individual soul, with its characteristics of pleasure and pain, will only seem to disappear (according to the above reasoning), but will not be utterly destroyed.

(60)

तस्मात्वतो यदि स्यात् जीवस्सततं स एव जीवः स्यात् ।  
एवं यदि परमात्मा परमात्मैवायसिति भवेद्युक्तम् ॥

Therefore, if, by its very nature, it is the individual self, it will for ever remain the individual self. In the same way, if (by its very nature) it is the supreme self, it stands to reason that it is always the supreme self. (61)

यदि वा परेण साम्यं जीवश्चेद्भजति साधनवलेन ।  
कालेन तदपि कियता नश्यत्येवेति निश्चितं सकलैः ॥

Even if the individual soul were to attain (only a) similarity with the supreme self by virtue of spiritual efforts, it has been decided by all authorities that even that similarity must necessarily perish after some time\*. (62)

\* Because whatever has an artificial origin must have an end.

तस्मात्परं स्वकीयं मोहं मोहात्मकं च संसारम् ।  
स्वज्ञानेन जहित्वा पूर्णः स्वयमेव शिष्यते नान्यत् ॥

Having therefore destroyed, by the knowledge of the self, the insuperable ignorance regarding one's self and phenomenal limitation (*samsara*) which is of (that) ignorance, one becomes oneself the Infinite, and naught else remains. (63)

सत्यज्ञानानन्दं प्रकृतं परस्मात्मस्वप्नमद्वैतम् ।  
अच्चोधयन्ति निखिलाः श्रुतयः स्मृतिभिः समं  
[समस्ताभिः] ॥ ६४ ॥

All the Vedas and all religious treatises (*smriti*) expound the supreme secondless Self whose nature is reality, knowledge and bliss as the thing to be realised. (64)

एकत्वोधकानां निखिलानां निगमवाक्यजालानाम् ।  
वाक्यान्तराणि सकलान्यभिधीयन्ते स्म शेषभूतानि ॥

In respect of all the numerous Vedic passages declaring oneness, all other passages are said to be subordinate thereto.  
(65)

यस्मिन्मिहिरबद्दुदितेतिभिरचदपयान्ति कर्तृताऽऽदीनि।  
ज्ञानं विरहितमेदं कथमेतद्भवति तत्त्वमस्यादेः ॥६५॥

\*From passages like "that thou art," how does the knowledge of non-duality spring up, at whose very origin the conditions of doer, etc., disappear, like darkness at the rise of the sun? (66)

कर्मप्रकरणनिष्ठं ज्ञानं कर्मज्ञानमिष्यते प्राप्नेः ।  
भिन्नप्रकरणभाजः कर्मज्ञत्वं कथं भवेज्ञसेः ॥ ६७ ॥

Those versed in ritual argue that knowledge occurs in the ritual portion (of the Veda) and is therefore an auxiliary to ritual. But how can knowledge be an auxiliary to ritual, since it occurs in a quite different context? (67)

अधिकारिविपयभेदौ कर्मज्ञानात्मकावुभौ काण्डौ ।  
एवं सति कथमनयोरङ्गाङ्गित्वं परस्परं घटते ॥ ६८ ॥

The two portions (of the Veda) relating to ritual and knowledge, are entirely different, both in respect of the aspirant's qualifications and the subject dealt with. This being so, how can they be principal and auxiliary in relation to each other? (68)

ज्ञानं कर्मणि न स्यात् ज्ञाने कर्मदमपि तथा न स्यात् ।  
कथमनयोरुभयोस्तत् तपनतमोवत्समुच्चयो घटते ॥ ६९ ॥

\* This and the first half of the next verse are the view of the *mimamsaka* or ritual school.

Knowledge cannot exist in ritual. So, too, ritual cannot exist in knowledge. How is any correlation possible between the two, which are like sun and darkness?

(69)

तत्मान्मोहनिषुक्तौ ज्ञानं न सहायमन्यदर्थ्यते ।  
यद्वद्वन्तरतिभिरप्रकरपरिव्वंसने सहस्रांशुः ॥ ७० ॥

Therefore, for the removal of illusion, knowledge does not need the assistance of anything else, in the same way as the sun for the dispulsion of the densest darkness.

(70)

ज्ञानं तदेवममलं साक्षी विश्वस्य भवति परमात्मा ।  
सम्बन्धते न धर्मैः साक्षी तैरेव सञ्चिदानन्दः ॥ ७१ ॥

The supreme self that is the witness of all, is itself that unsullied knowledge. The witness, therefore, is not affected by those limitations (of ignorance) but is (even) reality, knowledge and bliss.

(71)  
रज्जवादेरुरगादैः सम्बन्धबद्स्य हृश्यसम्बन्धः ।  
सततमसङ्गोऽयमिति श्रुतिरप्यमुमर्थमेव साधयति ७२

Its relation to them as (subject and) object is (illusory) like the relation of rope, etc., to serpent, etc. The Vedas, too

establish the same truth by declaring  
“this (self) is ever unattached.” (72)

कर्तृ च कर्म च यस्य स्फुरति ब्रह्मैव तत्र जानाति ।  
यस्य न कर्तृ न कर्म स्फुटतरमयमेव वेदितुं क्रमते ॥

That which cognises both subject and object is the supreme self itself. Neither of them can know it. That which is neither subject nor object can alone know (itself) clearly. (73)

कर्तृत्वादिकमेतत् मायाशक्त्या प्रतीयते निखिलम् ।  
इति केचिदाहुरेपा भ्रान्तिर्ब्रह्मातिरेकतो नान्यत् ॥७४॥

Some say that the nature of doer, (enjoyer) etc. and all else is manifested (in the self) by its power of *maya*. This is (however) a delusion, because there is naught other than Brahman. (74)

तस्मिन्नब्धणि विदिते विश्वमशेषं भवेदिदं विदितम् ।  
कारणमृदि विदितायां घटकरकाद्या यथाऽवगम्यन्ते ॥

That Brahman being known, all this universe will become known, in the same way as all earthern jars, pots, etc., become known by the clay, which is their cause, being known. (75)

तदिदं कारणनेकं विगतविद्येषं विशुद्धचिद्रूपम् ।

तत्सत्त्वात्तदेव स्पान् नायोपर्दिनादभूदशेषगिदम् ॥७६॥

This (Brahman), then, is the one cause, devoid of all distinction, of the nature of purest consciousness. From that which is the sole reality, conditioned by maya, sprang forth all this universe. (76)

कारणनस्तदिति कर्त्त्वचिन् पद्यवन्त्वतो भवेत्त्र कारणता ।

अङ्गुरजननी शक्तिः सति अलु वीजे समीद्वते सफलः ॥

Some say that the cause is non-entity. (But) the non-existent cannot be a cause. The power to generate a sprout is visible to all, only if the seed exists. (77)

कारणनस्तदिति पद्यवन् वन्ध्यापुत्रेण निर्वदेत्त्वार्थम् ।

किञ्च मृगनृष्णकान्मः पीत्वोदन्यां महीयसीं शमयेत् ॥

He who declares the cause to be non-entity, can manage affairs with the son of a barren woman and quench intense thirst by drinking the water of a mirage. (78)

यज्ञात्र सोऽयमसतो वादः सम्भवति शान्त्रयुक्तिभ्याम् ।

तत्सत्त्वात्तदेव तत्त्वं सर्वेषां भवति कारणं जगताम् ॥

As this doctrine of a non-existent cause is untenable both according to scripture

reason, it follows that real entity is alone the cause of all the worlds. (79)

जगदाकारतयाऽपि प्रथते गुरुशिष्यविश्रहतयाऽपि ।  
ब्रह्माद्याकारतया प्रतिभातीदं परात्परं तत्त्वम् ॥ ८० ॥

This reality, higher than the highest manifests itself as the worlds, also as teacher and pupil, also as (the four-faced) Brahman and other gods. (80)

/ सत्यं जगदिति भानं संसृतये स्यादपक्षचित्तानाम् ।  
तस्मादसत्यमेतत् निखिलं प्रतिपाद्यन्ति निगमान्ताः ॥

For those whose minds are not ripe, the impression that the world is real will tend to bondage (of births and deaths). Hence, the Vedantas declare all this universe to be unreal. (81)

परिपक्वमानसानां पुरुषवराणां पुरातनैः सुकृतैः ।  
ब्रह्मैवेदं सर्वं जगदिति भूयः प्रवोधयत्येषः ॥ ८२ ॥

On the other hand, to those great persons whose minds have become ripe by virtue of their past merits, the Vedas declare that all this universe is Brahman alone. (82)

अनवगतकाङ्गनानां भूपणधीरेव भूपणे हैमे ।  
एवमविवेकभाजां जगति जनानां न तात्त्वकी  
[धिषणा ॥ ८३ ॥]

Those that do not realise the gold understand a golden ornament only as an ornament. So, too, those that are devoid of realisation do not perceive the world to be Brahman. (83)

अहमालम्बनसिद्धं कस्य परोक्षं भवेदिदं ब्रह्म ।  
तदपि विचारविहीनैः अपरोक्षयितुं न शक्यते मुग्धैः ॥

How can Brahman be unknown to anyone, which is realisable by means of I-ness?<sup>1</sup> And yet, it is impossible of realisation by the unenquiring ignorant. (84)

अहमिदमिति च मतिभ्यां सततं व्यवहरति सर्वलो-  
[कोऽपि ।  
प्रथमा प्रतीचि चरमा निवसति वपुरिन्द्रियादि-  
[वाह्येऽर्थे ॥ ८५ ॥

All persons carry on their activities at all times by means of the ideas "I" and "this." Of these, the former relates to the inner self, and the latter to external objects like the body, the senses, etc. (85)

वपुरिन्द्रियादिविपयाऽहंबुद्धिश्चेन्महत्यसौ भ्रान्तिः ।  
तद्बुद्धिरतस्मिन्नित्यध्यासत्वेन शास्यमानत्वात् ॥ ८६ ॥

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<sup>1</sup> i.e. realisable by the experiences common to all, "I am," "I know," "I feel" etc.

If the idea of "I" springs up in respect of the body, senses etc., it is then a huge delusion; for, delusion is defined as the perception of anything in what is not that thing. (86)

तस्माददेहोपसाक्षी परमात्मेवाहमर्थं इत्युचितम् ।  
अजडवदेव जडोऽयं सत्सन्धान्वत्यदद्घारः ॥८७॥

It therefore stands to reason that the supreme self that is the witness of all is alone denoted by the idea "I". This I-ness, although devoid of consciousness, becomes conscious, as it were, by its contact with the self. (87)

तस्मात्सर्वशःरीरेष्वहमहमित्येव भासते स्पष्टः ।  
यः प्रत्ययो विशुद्धः तस्य ब्रह्मेव भवति मुख्योऽर्थः ॥

The direct meaning of the clear and unmixed conception, "I", "I", in all bodies is therefore Brahman alone. (88)

गोद्याददादिव गोत्वं तदपि व्यक्तिः प्रतीयतेऽर्थतया ।  
अहमर्थः परमात्मा तद्वद्वान्त्या भवत्यदद्घारः ॥ ८९॥

By the word "cow", the genus 'cow' is primarily meant; but, from the context, a particular cow is also indicated. In the

same way the primary meaning of "I" is the supreme self, but, by virtue of delusion, becomes ego. (89)

दन्त्युत्वादिप्रभावः पाचफलक्षेन भासते यहूत् ।  
वद्यंतप्रभावान् अर्थं प्रतिभाव्यति कर्मतार्दीनि ॥

Just as the power to burn, etc., is manifest in iron by reason of its contact with fire, so do the conditions of doer, (enjoyer) etc., manifest themselves in the "I" by reason of its connection with the self. (90)

देहेन्द्रियादिदृश्यव्यतिरिक्तं विमलमतुलमहतम् ।  
अद्यन्यर्थमिति विदित्वा तद्यतिरिक्तं न कल्पयेत्किञ्चित् ॥

Having understood the meaning of "I" to be the pure, transcendental, secondless (self) that is different from the body, senses and other objects, one should not attribute any other meaning thereto. (91)

यहूत्सुखदुःखानां अवयवभेदादनेफला देहे ।  
तद्विद्य सत्यभेदेऽप्यनुभववेचित्यमात्मनामेपाम् ॥१२

Just as, in the same body, the pleasures and pains are numerous in respect of the various limbs, so, too, there are differences of experiences in respect of these

individual souls, although there is really no differentiation at all. (92)

किमिदं किमस्य स्वप्नं कथमेतमूद्भुत्य को हेतुः ।  
इति न कदाऽपि विचिन्त्यं चिन्त्यं मायेति धीमता  
[विश्वम् ॥ ९३ ॥]

A wise person should never enquire of the universe, 'what is this', 'what is its nature', 'how was it born' and 'what is its cause'. He should merely think of it as delusion. (93)

द्रन्तिनि दारुविकारे दारु तिरोभवति सोऽपि तत्रैव ।  
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधते ॥

The wood is forgotten in the elephant made of wood, and the elephant in the wood. \*So is the supreme self forgotten in the universe and the universe in the self. (94)

आत्ममये महति पटे विविधजगच्छित्रमात्मना  
[लिखितम् ।

स्वयमेव केवलमसौ पश्यन्त्रमुदं प्रयाति परमात्मा ॥

On the vast canvas of the self, the self itself paints the picture of the various

\* Children treat it as an elephant, and the elderly as wood. So the wise see only the supreme self and the ignorant the non-self only.

worlds and the supreme-self itself derives extreme bliss from seeing that picture.\*

(95)

चिन्मात्रममलमक्षयमद्यमानन्दमनुभवारूढम् ।  
त्रह्मेवास्ति तदन्यत् न किञ्चिदस्तीति निश्चयो विदुपाम्॥

The wise have the firm conviction that there is nothing else than the supreme self alone, consisting of pure consciousness, attributeless, imperishable, secondless, of the nature of bliss, and attainable only by direct realisation. (96)

व्यवहारस्य दशेयं विद्याऽविद्येति वेदपरिभाषा ।  
नास्त्येव तत्त्वदृष्ट्या तत्त्वं त्रह्मेव नान्यदस्त्यस्मात्॥

The talk in the Vedas about knowledge and ne-science relates to the stage of argumentation. From the true standpoint there is no such distinction, because Brahman is the only reality and there is naught else than this. (97)

अस्त्वन्यदिति मतं चेत् तदपि त्रह्मेव चास्तितारूपम् ।  
व्यतिरिक्तमस्तितयाः नास्तितया शून्यमेव तत्सिद्धम्॥

If one asserts that there is anything other than the self, even that is the self

\* As a painter may draw a picture on the back of his hand and enjoy its sight himself.

I am undecaying, I am imperishable,  
I am the Lord (*prajna*), I am the consciousness that is the inner self, I am full of supreme bliss, I am the supreme self (*parama siva*), I am the infinite. (105)

आह्व्योऽहमात्मभाजां आत्मानन्दानुभूतिरसिकोऽहम् ।  
आवालगोपमखिलैः अहमित्यनुभूयमानमहिमाऽहम् ॥

I am the greatest of those that have realised the self. I am the enjoyer of the realisation of my own bliss. I am he whose glory is realised as "I" by all beings down to children and the illiterate.

(106)

इन्द्रियसुखविमुखोऽहं निजसुखवोधानुभूतिभरितोऽ-  
[हम् ।

इतिमतिदूरतरोऽहम् भावेतरसुखितचित्तोऽहम् ॥

I am averse to sensual pleasures. I am full of the bliss, knowledge and realisation of the self. I am far aloof from any thought of the objective. I am delighted at heart by that which is not objective.

(107)

ईशोऽहमीश्वराणां ईर्ष्याद्विपानुपद्गरहितोऽहम् ।

ईक्षणविपयमतीनां ईप्सितपुरुपार्थसाधनपरोऽहम् ॥

I am the Lord of Lords. I am devoid of even a touch of jealousy and hatred.

I am he that fulfils the desired object for those who are bent on realising the goal.

(108)

उद्योऽहमेव जगतां उपनिषदुद्यानकृतविहारोऽहम् ।  
उद्देलशोकसागरशोपणवाडवहुतवहार्चिरहम् ॥ १०९ ॥

I alone am the origin of the words. I am he that sports in the garden of the *Upanishads*. I am the flame of the submarine fire that will dry up the overflowing ocean of sorrow. (109)

ऊर्जस्वलनिजविभवैः ऊर्ध्वमधस्तिर्थग्रनुवानोऽहम् ।  
ऊहापोहविचारैः उररीकृतवत्प्रतीयमानोऽहम् ॥ ११० ॥

I pervade up and down and around with my own extraordinary glories. I am he who appears to be determined by means of argument, counter argument and enquiry. (110)

ऋपिरहमृषिगणकोऽहं सृष्टिरहं सृज्यमानमहमेव ।  
ऋद्विरहं वृद्विरहं वृत्सिरहं वृत्सिदीपदीस्तिरहम् ॥ १११ ॥

I am the seer. I am the host of seers. I am the act of creation and I myself am the created. I am prosperity, I am progress, I am satisfaction, I am the glow of the lamp of satisfaction. (111)

एकोऽहमेतदीदृशमेवमिति स्फुरितभेदरहितोऽहम् ।  
एप्रव्योऽहमनीहैः अन्तरसुकृतानुभूतिरहितोऽहम् ॥

I am one. I am devoid of all distinctions, such as "this," "like this" or "thus." I am he that should be worshipped by the non-desirous. I am devoid of the inner feeling of merit or demerit.

(112)

ऐक्यावभासकोऽहं वाक्यपरिज्ञानपावनमतीनाम् ।  
ऐशमहमेव तत्त्वं नैश्चतमःप्रायमोहमिहिरोऽहम् ॥

I am the revealer of oneness. I alone am the supreme reality for minds purified by a thorough understanding of the (Vedantic) formula. I am the sun that dispels ignorance like the darkness of the night.

(113)

ओजोऽहमोपधीनां ओतप्रोतायमानभुवनोऽहम् ।  
ओंकारसारसोऽसदात्मसुखामोदमत्भृङ्गोऽहम् ॥

I am the efficacy of herbs, I am the warp and woof of the worlds. I am the bee intoxicated with the fragrance of the bliss of self emanating from the lotus of the sacred syllable *Om*.

(114)

औपधमहमशुभानां औपाधिकधर्मजालरहितोऽहम् ।  
औदायांतिशयोऽहं विविधचतुर्वर्गतारणपगोऽहम् ॥

I am the healing balm for evils. I am devoid of all conditional properties. I am the acme of liberality. I am he that rescues all by (granting) the fourfold desires<sup>\*</sup> in various ways. (115)

अद्वृशमहस्तिलानां महत्या मत्तवारणेन्द्राणाम् ।  
अस्वरभिव विमलोऽहं शस्वररिपुजातविकृतिरहितोऽ-  
[हम् ॥ ११६ ॥]

I am the goad of all powerfulest elephants, being greater than them. I am as spotless as space. I am devoid of emotions generated by the god of love.  
(116)

आत्मविकल्पभतीनां अस्त्वलदुपदेशगम्यमानोऽहम् ।  
अस्थिरसुखविमुखोऽहं सुस्थिरसुखवोधसम्पदुचितोऽ-  
[हम् ॥ ११७ ॥]

Amidst doubts and doctrines regarding the self, I am he that is realised by unerring instruction. I am averse to transient pleasures. I am fittest for the plenitude of eternal bliss and knowledge. (117)

करुणारसभरितोऽहं कवलितकमलासनादिलोकोऽहम् ।  
कलुपाहंरहितोऽहं कल्मपसुकृतोपलेपरहितोऽहम् ॥

\* *Dharma*, merit. *artha*, riches. *kama*, pleasure and *moksha*, liberation.

I am filled with the nectar of mercy. I am he that devours all the worlds including that of the lotus-seated.\* I am devoid of the sinful "I". I am free from the contagion of sin and virtue. (118)

खानामगोचरोऽहं खातीतोऽहं खपुष्पभवगोऽहम् ।  
खलजनदुरासदोऽहं खण्डज्ञानापनोदनपरोऽहम् ॥

I am beyond the scope of the senses. I transcend the ether (*akasa*). I pervade phenomenal existence which is (unreal) like a skyflower. I am unattainable by the wicked. I am bent on dispelling imperfect knowledge. (119)

गलितद्वैतकथोऽहं गेहीभवद्विलमूलहृदयोऽहम् ।  
गन्तव्योऽहमनीहैः गत्यागतिरद्वितपूर्णचोधोऽहम् ॥

The very mention of duality will slip away from me. I am he whose dwelling is the innermost heart of all. I am attainable by the contented. I am the perfect consciousness that knows no going or coming. (120)

घनतरविमोहतिभिरप्रकरप्रब्धंसभानुनिकरोऽहम् ।  
घटिकावासररजनीवत्सरयुगकल्पकालभेदोऽहम् ॥

I am a host of suns for destroying the accumulated darkness of densest delusion. I am the various divisions of time, hour, day, night, year, *yuga* and *kalpa*.

(121)

चरदःचरदात्मकोऽहं चतुरमतिश्याघ्यचरितोऽहम् ।  
चपलजनदुर्गमोऽहं चञ्चलभवजलधिपारदेशोऽहम् ॥

The sentient and the non-sentient are my forms. My actions are extolled by the wisest. I am inaccessible to the unsteady. My abode is the other shore of the boisterous ocean of phenomenal existence.

(122)

छन्दस्सिन्धुनिगृद्ब्रान्तसुखाहादमोदमानोऽहम् ।  
छलपदविहितमतीनां छन्नोऽहं शान्तिमार्गगम्योऽहम् ॥

I am elated with the joy of conscious bliss that is hidden down the ocean of the Vedas. I am concealed to those whose minds are fond of deceptive verbiage. I am attainable by the way of peace.

(123)

जलजासनादिगोचरपञ्चमहाभूतमूलभूतोऽहम् ।  
जगदानन्दकरोऽहं जन्मजरारोगमरणरहितोऽहम् ॥

I am the root of all objects from the lotus-seated (Brahma) downwards and of the five great elements. I impart bliss to

the worlds. I am free from birth, age, disease and death. (124)

ज्ञंकृतिहुंकृतिदिल्लितवृंहितमुखविविधनाऽभेदोऽहम् ।  
झटितिवटितात्मवेदनदीपपरिस्फुरितहृदयभवनोऽ-  
[हम् ॥ १२३]

I am the several varieties of noise like the buzz, the grunt, the tinkling and the roar. I am he that illuminates the mansion of the heart by the lamp of self-realisation promptly lit. (125)

ज्ञानमहं ज्ञेयमहं ज्ञाताऽहं ज्ञानसाधनगणोऽहम् ।  
ज्ञातृज्ञानज्ञेयविनाकृतमस्तित्वमात्रमेवाहम् ॥ १२६ ॥

I am knowledge. I am the known. I am the knower. I am all the aids to knowledge. I am that pure sole existence bereft of knower, knowledge and known. (126)

तत्त्वातीतपदोऽहं तदन्तरोऽस्मीतिभावरद्वितोऽहम् ।  
तामसद्गुर्धिगमोऽहं तत्त्वंपदवोद्योद्यहृदयोऽहम् ॥

My nature is beyond all principles. I am devoid of the thought that I am among them. I am difficult of attainment for the ignorant. My secret is realisable by a knowledge of the words "that" and "thou." (127)

दैवतदैत्यनिशाचरमानवतिर्यङ्गमहीधरादिरहम् ।  
देहेन्द्रियरहितोऽहं दक्षिणपूर्वादिदिग्बभागोऽहम् ॥

I am the foremost of all deities, demons, fiends, men, animals and mountains. I am without body and senses. I am the various directions like south, east, etc. (128)

धर्माधर्ममयोऽहं धर्माधर्मादिवन्धरहितोऽहम् ।  
धार्मिकजनसुलभोऽहं धन्योऽहं धातुरादिभूतोऽहम् ॥

I am of the nature of right and wrong. I am free from the bondage of right and wrong etc. I am easily attainable by those that follow the right. I am the happiest. I am the origin of the Creator himself. (129)

नामादिविरहितोऽहं नरकस्वर्गापवर्गरहितोऽहम् ।  
नादान्तवेदितोऽहं नानागमनिखिलविश्वसारोऽहम् ॥

I am devoid of names (and forms) etc. I am free from hell, heaven and liberation. I am he that is realised by the ultimate inner sound. I am the essence of all the Vedas and of the whole universe. (130)

परजीवभेदवाधकपरमार्थज्ञानशुद्धचित्तोहम् ।  
प्रकृतिरहं विकृतिरहं परिणतिरहमस्मि भागवेयानाम् ॥

I am he whose mind is purified by the knowledge of the reality which dispels the distinction between the supreme self and the individual soul. I am the original. I am the change. I am the fruition of all fortunes. (131)

फणधरभूधरवारणविग्रहविधृतप्रपञ्चसारोहम् ।  
फालतलोदितलोचनपावकपरिभूतपञ्चवाणोहम् ॥२३२॥

In the shape of the serpent, the mountain and the elephant, I bear the whole weight of the world. I (am Siva who) destroyed the five-arrow (Cupid) by the fire emanating from the eye in the forehead. (132)

वद्वो भवामि नाहं घन्धान्मुक्तस्तथाऽपि नैवाहम् ।  
वोध्यो भवामि नाहं वोधोऽहं नैव वोधको नाहम् ॥

I never become bound. So, too, I am never liberated from bondage. I am never such as to be taught. I am not the teaching. I am not the teacher. (133)

भक्तिरहं भजनमहं मुक्तिरहं मुक्तियुक्तिरहं सेव ।  
भूतानुशासनोऽहं भूतभवद्दद्यमूलभूतोऽहम् ॥२३४॥

I am devotion. I am worship. I am liberation. I alone am the means to libe-

ration. I am the ruler of all beings. I am the root-cause of all that is past, present and future. (134)

मान्योऽहमस्मि महतां मन्दसतीनामसाननीयोहम् ।  
मद्रागमानमोहितमानसदुर्बासनादुरापोहम् ॥ १३५ ॥

I am respected by the great. I am disrespected by the ignorant. I am difficult to attain, owing to the evil tendencies of the mind deluded by pride, desire and vanity. (135)

यजनयजमानयाजकयागमयोहं यमादिरहितोहम् ।  
यमवरुणवक्षवासवराक्षसमरुदीशवहित्पोहम् ॥

I am the sacrificial rite, the sacrificer, the priest and the sacrifice. I am free from control of mind etc.\* I am Yama, Varuna, Kubera, Indra, Nirriti, Vayu, Isvara and Agni.† (136)

रक्षाविधानशिक्षावीक्षितलीलावलोकमहिमाहम् ।  
रजनीदिवसविरामस्तुरदनुभूतिप्रमाणसिद्धोहम् ॥

I am the glory of that playful glance that affords protection and witnesses the

\* The eight limbed (or Raja—) Yoga.

† The eight deities presiding over the eight cardinal points.

control (of the universe.) I am established by the authority of that realisation which springs up amidst conditions wherein there is neither night nor day.

(137)

लक्षणलक्ष्यमयोहं लाक्षणिकोहं लयाद्विरहितोहम् ।  
लाभालाभमयोहं लभ्यव्यानामलभ्यमानोहम् ॥१३८॥

I am the definition and the defined. I am the implied meaning. I am devoid of dissolution etc. I am the gain and the loss. I am the unattained amidst the attainable. (138)

वर्णाश्रमरहितोहं वर्णमयोहं वरेण्यगण्योहम् ।  
वाचामगोचरोहं वचसामर्थं पदे निविष्टोहम् ॥१३९॥

I have no castes or rules of life. I am the sacred syllables. I am the respected among the most respectable. I am beyond the scope of speech. I am within the words and the meaning of every sentence. (139)

शमद्भविग्रहितमनसां आत्मज्ञतेरप्यगम्यमानोहम् ।  
शरणमहमेव विदुपां शकलीकृतविविधसंशयगणोहम् ॥

I am unattainable even by hundreds of philosophies for minds that are devoid of peace and self-control. I am the sole

refuge of the wise. I break to pieces countless doubts of various sorts. (140)

पञ्चभावविरहितोहं पञ्चगुणरहितोहमहितरहितोहम् ।  
पट्कोशविरहितोहं पट्त्रिंशत्त्वजालरहितोहम् ॥

I am free from the six states\* and the six tastes.† I have no enemy. I am free from the six bodily sheaths.‡ I am beyond the thirty-six principles.§ (141)

संवित्सुखात्मकोहं समाधिसंकल्पकल्पवृक्षोहम् ।  
संसारविरहितोहं साक्षात्कारोऽहमात्मविद्यायाः ॥१४२॥

I am the bliss of realisation. I am the celestial tree that grants the desire for absorbed contemplation. I am free from phenomenal condition. I am the direct realisation of the Vedanta (*atma vidya*) (142)

हन्त्यमहं कव्यमहं हेयोपादेयभावशून्योहम् ।  
हरिरहमस्मि हरोहं विधिरहमेवास्मि कारणं तेषाम् ॥

\* Birth; existence, growth, ripeness, decay, death.

† Sweet, sour, salt, bitter, pungent and astringent.

‡ Skin, muscles, blood, nerves, bones and marrow.

§ The five elements, the five pranas (vital breaths), the five sensory and the five motor organs, the four aspects of the mind, *mahat*, *kala*, (time), *pradhana*, *maya*, *avidya*, *purusha*, *bindu*, *nada*, *sakti*, *siva*, *santa* and *atita*.

I am the oblation to the gods and the oblation to the *manes*. I am devoid of all ideas of rejection and acceptance. I am Vishnu, I am Siva, I am Brahman (the creator), and I alone am their cause. (143)

क्षालितकलुपमयोहं क्षपितभवष्टेशजालहृदयोहम् ।  
क्षान्ताद्यक्षरसुधटितविधव्यवहारमूलमहमेव ॥

All my sins have been washed away. The sorrows of phenomenal existence have been dispelled from my heart. I am the root of all the various activities expressed by the letters ending with *ksha* and beginning with *a*.\* (144)

वहुभिः किमेभिरुक्तैः अहमेवेदं चराचरं विश्वम् ।  
शीकरफेनतरङ्गाः सिन्धोरपराणि न खलु वरत्ननि ॥

Why say so much ! All this universe, sentient and non-sentient, is myself. Spray and foam and wave are not, in reality, substances different from the ocean. (145)

शरणं न हि मम जननी

न पिता न मुता न सोदृगा नान्ये ।

परमं शरणमिदं स्यात्

चरणं मम मूर्धि देशिकन्यमाप् ॥ १४६ ॥

\* अ (a) and क्ष (ksha) are the first and last letters of the Sanskrit alphabet.

My refuge is neither my mother, nor father, nor sons, nor others. My supreme refuge shall be the foot placed by my master on my head. (146)

आत्मे देशिकचरणं निरवधिरात्मे तदीक्षणे करुणा ।  
आत्मे किमपि यदुक्तं किमतःपरमस्ति जन्मसाफल्यम्॥

There is the foot of the master. There is unbounded mercy in his look. There is whatever he has taught. Is there any higher fulfilment of life? (147)

हिमकरकरौघसान्द्राः कांक्षितवरदानकल्पकविशेषाः ।  
श्रीगुरुचरणकटाक्षाः शिशिराशशभयन्ति चित्तसन्ता-  
[पम् ॥ ॥१४८ ॥]

The looks of the venerable master are as full as the flood of rays of the (full) moon, they are a variety of the celestial tree in granting whatever boon is desired, and they soothen and quell the sorrow of the mind. (148)

कवलितचञ्चलचेतोगुरुतरमण्डूकजातपरितोषा ।  
शेते हृदयगुहायां चिरतरमेकैव चिन्मयी भुजनी ॥

In the cave of the heart there lies for ever by herself, the serpent-maid of pure

consciousness, made happy by swallowing the huge frog of a sickle mind. (149)

मयि सुखदोधपयोधौ महति ब्रह्माण्डवृद्धसहस्रम् ।  
मायाविशेषज्ञालिनि भूत्वा भूत्वा पुनर्स्तिरोधते ॥

In the vast ocean of bliss and realisation, which is myself, characterised by *maya*, a thousand universe-bubbles spring up and disappear again and again. (150)

गुरुकृपयैव सुनावा प्राक्तनभाग्यप्रवृद्धमानतया ।  
दुर्सहदुःखतरङ्गः तुङ्गः संसारसागरस्तीर्णः ॥ २५१ ॥

Solely by the good ship of the master's grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable.

(151)

सति तमसि मोहरूपे विश्वगपत्यं तदेतदित्यगिलम् ।  
उद्दितवति वोधभानौ किमपि न पड्यामि किं त्वद्  
[नित्रय] ॥ १०१ ॥

While there was the darkness of ignorance, I saw the whole universe as a reality before my eyes. But when the sun of

knowledge has risen, I see nothing at all. This is wonderful ! (152)

नाहं नमामि देवान् देवानतीत्य न सेवते देवम् ।  
न तदनु करोति विधानं तस्मै यतते नमो नमो महाम् ॥

I prostrate not to the gods. One who is beyond all gods not salute a god. After that stage, one does no prescribed act. I prostrate again and again to my own self, which is the root of all endeavour.

(153)

इत्यात्मवोधलाभं मुहुरप्यनुचिन्त्य मोदमानेन ।  
प्रारब्धकर्मणोऽन्ते परं पदं प्राप्यते स्म कैवल्यम् ॥

Thus, rejoicing again and again at the thought of his having gained the knowledge of the self, he reaches the supreme state of absoluteness (*kaivalya*), when the fruits of actions ripe for present enjoyment are exhausted. (154)

मोहान्धकारहरणं संसारोद्वेलसागरोत्तरणम् ।  
स्वात्मनिरूपणमेतत् प्रकरणमङ्कुरुत दक्षिणामूर्तिः ॥

The Lord facing the south\*, himself, has composed this work entitled "The

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\* Dakshinamurti, the Lord Siva in the shape of a spiritual teacher.

definition of one's own self", which will dispel the darkness of ignorance and will carry one across the shoreless ocean of phenomenal existence. (155)

अद्वानान्वयविहृता विरचितविद्वानपद्मजोड़ासः ।  
मानसगगनतलं मे भासयति श्रीनिवासगुरुभानुः ॥

The sky of my mind is illumined by the sun of the master who is the Lord Vishnu that destroys the darkness of ignorance and causes the lotus of realisation to blossom. (156)

Here Ends  
The Definition of One's Own Self.



**MISCELLANEOUS STOTRAS**  
**REPRINT FROM**  
**“ PRAYERS, PRAISES AND PSALMS ”**

## ॥ आचार्यकृतस्तोत्राणि ॥

—०—

गभीरे कासारे विशति विजने घोरविपिने  
 विश्वाले शैले न भ्रमति फुमुमार्थं जडमतिः ।  
 समप्येकं चेतसरसिजमुमानाथ भवतं  
 सुखेनावस्थातुं जन इह न जानाति किमद्दो ॥

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः  
 कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा ।  
 चेतो वाङ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो  
 गौरीनाथ भवत्पदावजयुगलं केवल्यसांख्यप्रदम् ॥

अङ्गोलं निजवीजसन्ततिरयस्कान्तोपलं सूचिका  
 साध्वी नैजविमुलता श्रितिरुद्धं सिन्युसरिदुद्धभम् ।  
 प्राप्नोतीह यथा तथा पशुपतेः पादाग्विन्दद्वयं  
 चेतोवृत्तिरुपेत्य तिष्ठति सदा तद् भज्ञिरुच्यन्ते ॥

Stupid man enters deep lakes and wanders over lonely and terrible forests and long mountains, in search of flowers. Alas! do not people here know to offer you, O Lord of Uma, the single lotus of their heart and rest in happiness?

Lord of Gauri! as the swan loves the lotus-bed, the Chataka bird, the dark (water-laden) cloud, the Koka bird, the sun every day and the Chakora bird, the moon,—even so, O Lord of beings, my mind desires your lotus-feet, which, sought through the path of knowledge, bestow the happiness of salvation.

As its own seeds reach back the Ankola tree, as a needle is drawn to the magnet, as a chaste wife remains with her own lord, as a creeper clings to the tree, as the river merges in the ocean,—if thought thus reaches the lotus-feet of Lord Pasupati and remains there for all time, that is said to be devotion.

न मन्त्रं नो यन्त्रं तदपि च न जाने सुतिमहो  
 न चाहानं ध्यानं तदपि च न जाने सुतिकथाः ।  
 न जाने मुद्रारते तदपि च न जाने विलंपनं  
 परं जाने मातस्त्वदनुसरणं शैशवरणम् ॥

विवेरज्ञानेन द्रविणविरहेणालभसतया  
 विधेयाद्यक्षत्वात् तद्य चरणयोर्या न्युतिरभूत् ।  
 तदेतत्थन्तव्यं जननि सकलोद्वारिणि शिवे  
 कुपुत्रो जायेत कचिदपि कुमाता न भवति ॥

आपत्सु मग्नः स्परणं त्वदीयं  
 करोमि दुर्गं करुणार्णवेन्द्रिः ।  
 नैतच्छठत्वं मम भावयेथाः  
 क्षुधानृपार्ती जनर्नी न्नरन्नि ॥

The Devyaparadhabhaskaramapana S'citra, I, 2, 10.

यत्रैव यत्रैव मनो मदीयं  
 तत्रैव तत्रैव तद्य स्वल्पम् ।  
 यत्रैव यत्रैव शिरो मदीयं  
 तत्रैव तत्रैव पद्मयं ने ॥

The Tripuravasistha, Vedapradipika S'citra, 10.

I know no Mantra, Yantra or Stotra ; I know no invocation or contemplation ; I know no stories in your praise ; I know not your Mudras, not even how to cry out (to you) ; simply, I know, Mother, to run after you, which (itself) destroys (all my) distress.

By a mistake of fate, poverty, laziness or the impossibility of becoming your devotee, I have dropped from your feet. Auspicious Mother ! Goddess who uplifts all ! this must be excused (by you). A bad son may be born ; but there is no bad mother anywhere.

Goddess Durga, ocean of compassion, I think of you (only) when I am immersed in calamities; do not take it as roguery on my part ; (only) when hungry and thirsty do (children) think of their mother.

The Devyaparadhakshamapana Stotra, 1, 2, 10.

Wherever my mind, there be your form; wherever my head, there be your feet.

The Tripurasundari Vedapada Stotra, 10.

भज गोविन्दं भज गोविन्दं  
 भज गोविन्दं मूढमते !  
 संप्राप्ते सन्त्रिहिते काले  
 न हि न हि रक्षति शुक्रञ्जरणे ॥  
  
 मूढ जहीहि धनागमतृष्णां  
 कुरु सद्गुद्धिं मनसि विवृष्णाम् ।  
 यहुभसे निजकर्मोपातं  
 वित्तं तेन विनोदय चित्तम् ॥  
  
 नलिनीदलगतजलमतितरलं  
 तद्वज्जीवितमतिशयचपलम् ।  
 विद्धि व्याध्यभिमानप्रसं  
 लोकं शोकहतं च समस्तम् ॥  
  
 यावद्वित्तोपार्जनशक्तः  
 तावन्निजपरिवारो रक्तः ।  
 पश्चाज्जीवति जर्जरदेहे  
 वातां कोर्डपि न गृच्छति गेहे ॥  
  
 वालस्तावत्कीडासक्तः  
 तरुणस्तावत्तरुणीसक्तः ।  
 वृद्धस्तावशिन्तासक्तः  
 परे ब्रह्मणि कोर्डपि न सक्तः ॥

Worship Lord Govinda, worship Him, worship Him, you fool! When your appointed time draws near, (your) knowledge of grammar will not save you, never.

Fool! abandon the desire for amassing wealth; cultivate good thoughts in your mind devoid of avarice; the wealth which you get, as a result of your past Karmā—please your mind with that.

The water on the lotus-leaf is extremely unsteady; even so is life fickle in the extreme; know that, gripped by disease and desire, the whole world becomes struck with misery.

So long as man is efficient to earn money, those around him are attached to him; if he survives as a decrepit, none will even call at his house to enquire of him.

The boy is immersed in play; the youth, in the youthful damsel; the old, in anxiety; (but) none in the Supreme Being!

कुरुते गद्भासागरगमनं  
 ब्रतपरिपालनमयवा द्वानम् ।  
 ज्ञानविहीनः सर्वमतेन  
 मुक्ति न भजति जन्मशतेन ॥

पुनरपि जननं पुनरपि भरणं  
 पुनरपि जननीजठरे शयनम् ।  
 इह संसारे चहुदुखारे  
 कृपयाऽपारे पाहि मुरारे ॥

त्वयि मयि चान्वर्तेको विष्णुः  
 व्यर्थं कुम्भस्ति मन्त्रसहिष्णुः ।  
 सर्वस्मिन्नपि पश्यत्मानं  
 सर्वत्रोत्तरं भेदाद्वानम् ॥

गेयं गीतानामसहस्रं  
 ध्येयं श्रीपतिन्द्रपमजम्नम् ।  
 नेयं सज्जनसहस्रं चितं  
 देयं दीनजनाय च विनम् ॥

One goes on pilgrimages to the Ganges and the ocean, keeps vows, or makes gifts; (but),—whatever the creed—the man devoid of knowledge does not obtain deliverance (even) after a hundred births.

Birth again, death again and lying again in the womb of a mother! O God Murari! kindly save (me) from this endless Samsara, so difficult to overcome.

In you, in me and elsewhere also, it is all one God Vishnu; in vain do you become intolerant and angry towards me; see your Self in everything; leave off the nescience of (seeing) difference everywhere.

The 'Gita' and the 'Thousand Names' of the Lord must be sung; the form of the Lord of Goddess Lakshmi (Hari) must be constantly contemplated; the mind must be led to the company of the good and the possessions (one has) must be given to the distressed.

The Mohamudgara.

प्रातस्मारामि देवसा  
 सवितुर्भर्ग आत्मनः ।  
 वरेण्यं तद्वियो यो नः  
 चिदानन्दे प्रचोदयात् ॥

The Sadacharanusmriti Stotra, 3.

प्रातर्नमामि तमसः परमर्क्षयणं  
 पूर्णं सनातनपदं पुरुषोत्तमात्यम् ।  
 यस्मिन्निदं जगद्देशोपमशेषपूर्तीं  
 रज्ज्वां भुजद्गम्भ इव प्रतिभासितं थे ॥

The Pratamarana Stotra, 3.

काशीक्षेत्रं शरीरं  
 त्रिभुवनजननी व्यापिनी शानगम्भा,  
 भक्तिः श्रद्धा गयेण  
 निजगुरुचरणध्यानयोगः प्रयागः ।  
 विश्वेशोऽयं तुरीयं  
 सकलजनमनसाद्विभूतोऽन्तरामा  
 देहे सर्वं मदीये  
 यदि वसति पुनर्लीयमन्यस्तिमग्नि ॥

The Kashiastotra, 5

I think of, at dawn, the foremost effulgence of my divine and creative Self, that it may direct our (my) mind(s) to the Bliss of Consciousness.

The Sadacharanusandhana, 3.

I bow, in the early morning, to the Full, the Eternal, that sun-hued Purushottama beyond the darkness, in whose all-comprehending form, this entire universe has been made to flash forth, like a snake where there is (only) a rope.

The Pratassmarana Stotra, 3.

This body is the holy place of Benares; (and here flows) the all-pervasive Ganges of Wisdom, the mother of the three worlds; this devotion and this faith are Gaya; the contemplation of the feet of my own perceptor is Prayaga (Allahabad); this inner self, the Brahman, the witness of the mind of all people, is the God, the Lord of the universe; if everything (thus) abides in myself, is there any other shrine (besides it)?

The Kasipanchaka, 5.

जपे जल्पः शित्पं सकलमपि मुद्राविरचना  
गतिः प्रादक्षिण्यक्रमणमशनाग्नाहुतिविधिः ।

प्रणामः संवेशः सुखमखिलमात्मापूर्णहृशा  
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥  
(O Mother!) whatever I articulate, may  
that be the saying of thy prayer; may  
all my manual craft be the gestures of  
your worship; may my walking be going  
round you; my eating (and drinking),  
offering oblations (to you); may all my  
enjoyments be in the spirit of offering  
myself to you;—whatever act I do, may  
that be synonymous with your worship.

The Saurabhalahari, 27.

अयः स्पर्शे लभ्ये सपदि लभते हेमपद्मी  
यथा रथ्यापाथः शुचि भवति गंगो गंगिलाम् ।

यथा तत्त्वापैरतिगलिनगन्मर्मग यदि

त्वयि प्रेन्णा सर्वं कथमिव न जागत विगच्छ ॥

Just as iron coming into contact with  
the philosopher's stone attains at once  
the rank of gold and street-water becomes  
pure when it gets mixed up with the  
flood of the Ganges, even so, how will my  
mind, extremely dirty with all sorts of  
sin, not become pure if it is united to you  
in love?

The Anjanalahari, 11.

अयं दानकालस्त्वहं दानपात्रं  
 भवान्नाथ दाता त्वदन्यं न याचे ।  
 भवद्वक्तिमेव स्थिरां देहि मर्यं  
 कृपाशील शंभो कृतार्थोऽस्मि तस्मात् ॥

दरिद्रोऽस्म्यभद्रोऽस्मि भग्नोऽस्मि दूये  
 विषण्णोऽस्मि सन्नोऽस्मि भिन्नोऽस्मि चाहम् ।  
 भवान्प्राणिनामन्तरात्माऽसि शंभो  
 ममाधिं न वेत्सि प्रभो रक्ष मां त्वम् ॥

This is the time to give ; I am deserving of your gift ; you are a donor ; I beg not of any beside you ; and give me firm devotion to you alone, O Siva of compassionate nature ! With that am I satisfied.

I am poor, unfortunate, broken, grief-stricken, done up, torn asunder. O Siva, you are the inner soul within living beings and (yet) you do not know my suffering ! O Lord, do protect, me.

दृशि स्कन्दमूर्तिः क्षतौ स्कन्दकीर्तिः  
 मुखे मे पवित्रं सदा वशरित्रम् ।  
 करे तस्य कृत्यं वपुस्तासा भूत्यं  
 गृहे सञ्चु लीना ममाशेषभावाः ॥

कलन्त्रं सुता वन्धुवर्गः पशुवार्ण  
 नरो वाऽथ नारी गृहे ये गदीयाः ।  
 यजन्तो नमन्तस्तु बन्तो भवन्तं  
 स्वरन्तश्च ते सञ्चु सर्वे गुगार ॥

*Skanda's form in my eyes, His glories  
 in my ears, always His sanctifying ex-  
 ploits on my lips, His worship on my  
 hands and His service in my whole body,  
 —may my entire being be absorbed in  
 Guha.*

*Wife, children, kinsmen, cattle, male  
 or female, everybody belonging to me in  
 my house,—let all of them, O Kumara, be  
 worshipping you, bowing to you, prai-  
 sing you and thinking of you.*



संसारवृक्षमवदीजमनत्तकर्म-

शास्वादातं करुणपत्रमनङ्गुष्ठम् ।  
 आहुह्य दुर्लभलितं पतको दग्धान्ते  
 लक्ष्मीनृसिंह मम देहि करावलन्धम् ॥  
 अन्धस्य मे हृतविवेकमहाधनम्  
 चोरः प्रभो वालिभिरन्द्रियनामवेदः ।  
 मोहान्वकूपकुहरे विनिपातितल  
 लक्ष्मीनृसिंह मम देहि करावलन्धम् ॥

O Compassionate Man-Lion God with Goddess Lakshmi! Give the support of your hand to me who, having got up the tree of Samsara, grown from the seed of sin, with the numerous boughs of Karm, leaves of senses, flower of worldly enjoyment and fruit of sorrow, is falling down.

O Man-Lion Lord with Goddess Lakshmi! Give the support of your hand to me, the blind man who has been looted of his great wealth of wisdom by the violent bandits called senses and has been flung (by them) into the deep, desperate well of delusion.

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